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TRIAL

OF

ANTICHRIST,

OTHERWISE THE

MAN OF SIN,

FOR

HIGH TREASON

AGAINST THE SON OF GOD.

TRIED AT

THE SESSIONS HOUSE OF TRUTH,

BEFORE THE RIGHT HON. DIVINE REVELATION, LORD CHIEF JUSTICE OF HIS MAJESTY'S COURT OF EQUITY; THE HON. JUSTICE REASON, OF SAID COURT; AND THE HON. JUSTICE HISTORY, ONE OF THE JUSTICES OF HIS MAJESTY'S COURT OF INFORMATION.

TAKEN IN SHORT-HAND,

BY THE REV. W. L. S. G.

A Friend to St. Peter; Professor of Stenography; and Author of "Four Dialogues between the Apostle St. Peter and His Holiness the Pope of Rome," &c. &c.

FROM THE SECOND DUBLIN EDITION.

PITTSBURGH:
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PREFACE

TO THE SECOND DUBLIN EDITION.

The first Edition of this work having been for some time out of print, at the request of a number of very respectable protestant gentlemen it is republished.

The Author feels grateful for the great encouragement he has received, as it proves that there are in Ireland many who yet respect the Protestant Faith. To such, he cannot doubt but that this *new* edition of the Trial of Antichrist will prove acceptable. From one County only, upwards of 1000 copies have been ordered.

He has now added some events of our own times and country, transactions in the rebellions of 1798, 1803, and some proceedings of the *Roman Catholic* Board, to its being suppressed by Proclamation, including extracts from Dr. Dromgoole's speech, &c.

It may be necessary to notice the plan pursued. The Pope is charged with High Treason against the King of Heaven, for usurping his

Supremacy, dignified Titles, Power, &c. The Indictment goes as far back as the year 606, when he first was acknowledged as the Universal Bishop: and some of the principal circumstances in history from that time to the present are brought forward to support the charge. The form of a State Trial is almost if not altogether constantly attended to, and such legal phrases used, as to keep up the idea of a Court of Justice. The Pope being acknowledged by Catholics as the Head of the Church, and supposed always to exist, he is arraigned as such by various names; so that when one dies it is only supposed that he changes his name. The witnesses of course, are always considered to be alive, and the Martyrs who were burnt to ashes or otherwise put to death, are supposed to be delivered. It is designed to be an abridgment of ecclesiastical history, for upwards of twelve hundred years, and to confirm the testimony of scripture.

A Friend to St. Peter.

TRIAL

OF

ANTICHRIST.

The Proceedings of a Special Commission, held at the Sessions House of TRUTH; in order to the TRIAL of ANTICHRIST, for High Treason against His Most Sacred Majesty, KING of HEAVEN and EARTH.

THE Court being opened, the Commission of Oyer and Terminer, under the Great Seal of Heaven was read, when a Bill being found by the Grand Jury, the Prisoner, after manifesting considerable reluctance, was brought to the Bar.

CLERK OF THE CROWN.

'ANTICHRIST, alias MAN OF SIN, alias ROMAN PONTIFF, hold up your right hand. You 'stand indicted, for that you, not having the 'fear of God before your eyes, but being moved 'and seduced by the devil, did associate with 'other false traitors against our Sovereign Lord, 'the present and everlasting King, your supreme 'and undoubted lord, not considering the duty

'of your allegiance, but wholly withdrawing, the 'peace and common tranquillity of his kingdom 'to disturb; and our Sovereign Lord the King 'from his royal state, title, power, to depose and 'deprive, and our Sovereign Lord the King to 'death put.

'You the said ANTICHRIST, and so forth, with 'other false traitors, did usurp authority contra-'ry to every act and statute of our Sovereign 'Lord the King. And, in the year of our Sove-'reign Lord six hundred and six, in the City of '*Rome* in *Italy*, did erect *your* Throne in oppo-'sition to the Throne in Heaven. And in far-'therance of your most evil intentions, and 'treasonable imaginations, as such false traitor 'feloniously and maliciously did conspire, and 'combine together with other false traitors, par-'ticularly with that monster of wickedness, 'PHOCAS, who murdered his master, the Emperor 'MAURITIUS, and his family, consisting of six 'sons and two daughters: In return for the favor 'and countenance he received from you, he 'conferred on you the title of UNIVERSAL 'BISHOP, and you were then known by the 'name of POPE BONIFACE III.

'And afterwards, at the said City of Rome, in 'further pursuance of the said Treason and Re-'bellion, you the said ANTICHRIST, being lifted up 'with pride by the *Prince of Darkness*, did, in 'order to gratify your ambition and promote

'rebellion, add sundry other high and dignified 'titles, in open defiance to the Crown, Dignity, 'and Honor of our Sovereign Lord the King; 'such as *Christ's Vicegerent*, *His Holiness*, '*Prince over all Nations and Kingdoms*, *King 'of Kings*, *and Lord of Lords*, *the Lord God the 'Pope*, and so forth, so that sitting in the tem-'ple of God you did proclaim to the world that 'you held your throne on Earth, not simply as 'a man, but as true God!

'And in furtherance of your most treason-'able and rebellious designs, you the said Anti-'christ, did, from time to time, wickedly, 'falsely, and maliciously, associate with other 'false traitors, and with force of arms, make 'and levy war, with intent our Sovereign Lord 'the King of, and from his royal state to depose 'and deprive, and to kill and put to death; 'and as such false traitor feloniously and mali-'ciously did conspire and combine with other 'false traitors to raise and levy cruel insurrec-'tions, rebellions, and war within his king-'dom; did collect together arms, ammunition, 'gun-powder, and shot, for the purposes of said 'rebellions, and to levy war within his kingdom. 'And for many years, in many countries, in 'many nations, with force and arms, falsely 'and traitorously did use, and procure to be 'used, many hundred thousand pikes, and sun-'dry other arms, and did procure an immense 'quantity of gun-powder, with racks, gibbets,

'fire, swords, red-hot pincers, thumb-screws, 'whips, cords, and various other instruments 'of torture, (which for cruelty and diabolical 'ingenuity, could scarcely be equalled in all the 'dark regions of infernal spirits,) for the pur-'pose of carrying on said insurrections and 'rebellions within his Kingdom, and therewith 'cruel slaughters made among the faithful 'subjects of our Lord the King within his 'kingdom.

'And in furtherance of said treasonable de-'signs, you the said ANTICHRIST, did asso-'ciate with, and cause yourself to be pro-'claimed the head, and did become the ring-'leader of a certain society, called the *Roman 'Catholic and Apostolic Church;* and for the 'purpose of supporting your tyrannical and 'usurped authority in direct opposition to every 'divine law of our Sovereign Lord the King, 'you did confer on other false traitors, in said 'society, divers and numerous honors and titles, 'such as *Cardinals, Pope's Nuncios, Apostolic 'Vicars, Pope's Legates, Archbishops, Holy Fa-'thers of Inquisitions, Inquisitor Generals, Pre-'lates, Monks, Hermits, Jesuits, Augustine Monks, 'Benedictine Monks, Dominican Friars, Fran-'ciscan Friars, Mendicant Friars, Jansenists, 'Molinists, Abbots, Abbesses, Priests, Canons, 'Carmelites, Nuns,* &c. &c. All of those said 'traitors have been engaged, and most of them 'deeply concerned in many Treasons, Rebel-

'lions and Murders, committed by you at vari-
'ous times.

'And in further pursuance of said treason-
'able designs, you the said ANTICHRIST, in
'order to draw others into rebellion and trea-
'son, did forge and counterfeit, and did cause
'to be forged and counterfeited, the name,
'hand-writing and seal of our Sovereign Lord
'the King, with intent wickedly, feloniously,
'and maliciously to deceive the World, and
'force obedience to yourself. For which pur-
'pose you caused it to be proclaimed that you
'were appointed by divine authority to be the
'*Head of the Church* and CHRIST'S *Vicar* on
'earth, and that by the positive Mandate, and
'Decree of our Sovereign Lord the King, given
'under his hand and seal, at JERUSALEM in Ju-
'dea, in Asia.

'And in furtherance of said treason and re-
'bellion, you the said ANTICHRIST, wilfully,
'wickedly, and maliciously, did forge and coun-
'terfeit, and cause to be forged and counter-
'feited, the hand-writing of one of his Most
'Sacred Majesty's loyal and confidential ser-
'vants, namely the Apostle PETER, from whom
'you have presumed to declare, you received
'your authority to commit treason, rebellion,
'and murder, with every other crime, in the
'name of the Holy and Righteous God of Hea-
'ven and Earth, our Sovereign Lord and King,

'and your Supreme and undoubted Lord. And 'you propagated and caused to be propagated 'designedly, and wickedly and falsely, that in 'order to delegate you with princely power, and 'unheard of tyranny, the said Apostle PETER 'came to the City of Rome, as PRINCE of the 'APOSTLES, and invested *you* with all your titles 'and power to govern the Church of Christ in 'the Universal World.

'And afterwards at sundry times, and at the 'said City of Rome, in further pursuance of 'said treason and rebellion, you, the said 'ANTICHRIST did feloniously write, and cause 'to be written, several rebellious manifestoes or 'proclamations, termed *Pope's Bulls;* to sup- 'port your unlawful Supremacy, to give indul- 'gences to sin, and commission to violate every 'law of GOD, to pardon treason, to give liberty 'to souls in misery, giving encouragement 'to subjects to rebel against their lawful Sove- 'reign, to hurl Kings and Princes from their 'thrones, and to encourage murder, treason, 'rebellion, rapine and blood, with every detest- 'able crime, that can be named by human 'tongue. And for this purpose, did make open 'publication of the same as being the Manifes- 'toes or Proclamations termed BULLS OF HIS 'HOLINESS THE POPE OF ROME, VICAR OF CHRIST; 'PRINCE OVER ALL NATIONS AND KINGDOMS, &c. '&c. And did circulate the same among dif- 'ferent nations and people, for the purpose of

'inciting and encouraging them to enter into 'rebellion against our Sovereign Lord the King, 'within his kingdom.

'And in furtherance of your most evil inten- 'tions, and treasonable imaginations, as such 'false traitor, you, the said ANTICHRIST, feloni- 'ously and maliciously did conspire and com- 'bine, together with other false traitors, to ex- 'cite all nations on earth to repair to your pre- 'tended consecrated standard in open rebellion 'against our Sovereign Lord the King.

'And for the purpose of further promoting 'your treason and rebellion, you did from time 'to time change your title; commanding your- 'self to be called by various names, insomuch 'that from the day you first usurped that of '*Universal Bishop*, by the name of BONIFACE III. 'to that on which you arrived at the highest 'pitch of Papal grandeur under that of GREGO- 'RY VII. you assumed no less than one hundred 'and fourteen appellations. And from that 'date, to the present, you have continued to 'change your name, for the vile purpose of al- 'luring others into your awful rebellion and 'treason against the King of kings and Lord of 'lords, and his Imperial Crown and Dignity.

'And in further pursuance of said treason 'and rebellion, you the said ANTICHRIST, did 'openly and publicly, in the year of our Lord

'751, presume to depose Kings and establish 'yourself as a *temporal Prince*. You therefore 'did by the name of *Pope* ZACHARY I. dethrone 'CHILDERIC III. King of *France*, and invest with 'royalty the usurper PEPIN in his place. From 'this period you carried two swords, to signify 'both your temporal and spiritual power and 'assumed more and more authority; you as 'CHRIST'S *Vicegerent* claimed the same power, 'as would belong to CHRIST alone had he been 'personally on earth, reigning on his throne. 'You even used to be called GOD *on Earth*, and 'most of the Princes of Europe submitted to 'your rebellious arms and usurped Supremacy. 'You also brought Emperors and Kings to kiss 'your feet, to receive their crowns from your 'hands, and Princes dreaded your displeasure 'more than they would a thunderbolt from hea-'ven. If you were pleased to excommunicate 'a King, all his subjects were by you declared 'to be free from their allegiance and obliged to 'renounce it on pain of your displeasure; and 'not only so but any man might kill him. 'Further, you arrogated the power of damning 'the souls of men, and persuaded the people '(whom you had deluded into your rebellion) to 'believe, that you possessed that ability, so that 'whoever died under your excommunication 'was considered by them as eternally lost.

'And in furtherance of your most wicked 'and traitorous designs, you, the said ANTI-

'CHRIST, not having the fear of GOD before
'your eyes, but being moved and seduced by
'the instigation of the great promoter, and
'your co-operator in rebellion, the Devil, did,
'with force of arms, by craft, subtlety and su-
'perstition, falsely, wickedly and traitorously,
'compass, imagine and intend our said Lord
'the King, then and there your supreme, true
'and lawful Lord, of and from the royal state,
'crown, title, power and government of his
'Imperial Realm, to depose and wholly deprive,
'and to death and destruction bring, did levy
'and make war for several centuries to support
'your usurped authority, and to overthrow and
'destroy the government and constitution of the
'kingdom of our Lord, to establish your tyran-
'nical and despotic decrees, laws, and canons,
'to the certain destruction of all who are drawn
'by you into your treasons and die in a state of
'rebellion against our Sovereign Lord the King.

'And in further prosecution of said wicked
'designs as aforesaid, you the said ANTICHRIST
'did (after you dethroned CHILDERIC, King of
'France) depose, and deprive and excommuni-
'cate a number of Princes, contrary to every
'law and statute of our Sovereign Lord the
'King made in that case and provided. Du-
'ring the time you went by the name of Pope
'INNOCENT III. at the commencement of the
'thirteenth century, when the Empire of Ger-
'many was disputed between Philip, duke of

'Suabia, and Otho IV. you first espoused the 'cause of Otho, and thundered out your ex- 'communications against Philip, and upon the 'death of the latter, in the year 1209, you 'placed the Imperial Diadem upon the head of 'his adversary, who not being disposed to bow 'sufficiently to your ambitious desire, in his 'turn felt your malice and resentment. You 'therefore declared him unworthy of the Em- 'pire, and anathematized and deposed him in 'the year 1212, and raised his pupil Frederic 'II. to the throne and dignity in his place.

'You also excommunicated and deposed John 'King of England, and absolved all his subjects 'from their oaths of allegiance, when you pro- 'claimed the kingdom under an *interdict*, shut 'up all the places of public worship for three 'years, declared the throne of England vacant, 'and requested the King of France to execute 'your sentence and undertake the conquest of 'Britain: till John was compelled to pay large 'sums of money for both England and Ireland, 'to do homage before your *legate* at Dover, and 'receive his crown from his hands, as a special 'favor from you, (as his Holiness the Pope and 'Prince of the Apostles,) after it was detained 'five days.

'When you were called by the name of Pope 'Constantine, in the year 712, you also deprived 'Philipicus Bardanes, Emperor of the Greeks.

'By the name of GREGORY I. and II. you excommunicated Leo the Isaurian Emperor.

'In the year 1076, by the name of GREGORY VII. you deposed Henry IV. Emperor.

'By the name of CELESTINE III. you excommunicated Henry VI. Emperor.

'By the same name you excommunicated Leopold Duke of Austria.

'By the same name you excommunicated Alphonso X. King of Galicia and Leon.

'By the name of Innocent III. you deprived Philip Augustus, King of France.

'In the year 1245, by the names of GREGORY IX. and Innocent IV. you deposed Frederic II. Emperor.

'In the year 1303, by the name of BONIFACE VIII. you deprived Philip the Fair, King of France.

'In the year 1512, by the name of JULIUS II. you deprived Louis XII. King of France.

'In the year 1538, by the name of PAUL III. you deprived Henry VIII. King of England.

'In the year 1570, by the name of PIUS V. you deprived Elizabeth Queen of England.

'By the name of PAUL IV. you issued out your edict in the year 1563, to order Joan, Queen of Navarre, to appear before your tribunal at Rome, to answer for the crime of rejecting your authority. In the year 1589, by the name of SIXTUS V. you delivered a famous (or rather an infamous) oration, applauding the murder of Henry III. King of France,

'by a Jacobine Friar, as both admirable and 'meritorious.

'By the name of URBAN II. you prohibited 'Bishops and Priests from promising allegiance 'to Kings and Princes.

'By the name of MARTIN V. you forced the 'Emperor Sigismund to violate his covenant 'and promise, and made that diabolical decree, 'that *Faith must not be kept with heretics.*

'By the name of CLEMENT IX. you presumed 'to deprive James I. King of England of his 'right to the crown, even before he ascended 'the throne, and afterwards attempted to 'destroy both him and his parliament by gun-'powder.

'By the name of CLEMENT XI. you declared 'the treaty of Charles VI. Emperor to be *null* and '*void*, (so far as it did not appear to the interest 'of your government) although repeatedly con-'firmed by oath, and

'By the name of GREGORY VII. you not only 'dethroned Basilius, King of Poland, but you 'did by an express and imperious edict prohibit 'the nobles of Poland from electing a new king 'without your consent, contrary to the divine 'law of our Sovereign Lord the King.

'And in furtherance of your most evil and 'traitorous designs, you, the said ANTICHRIST 'did, for the purpose of promoting rebellion and 'insurrection, wilfully and knowingly adhere to 'and confederate with some of the most noto-'rious and violent enemies of our Sovereign

'Lord the King. And as such false traitor, did 'feloniously and maliciously hold such commu- 'nication with the aforesaid rebels, with intent 'to alter and overthrow the constitution of the 'kingdom of our Lord; and our Sovereign 'Lord the King from his royal state, titles and 'power, to depose and deprive, and our Sove- 'reign Lord the King to death put. You, the 'said ANTICHRIST, with other false traitors, did 'in several countries erect and establish most 'awful, dreadful, and diabolical courts for the 'trial and punishment of all those who refused to 'own your unlawful authority. To these Courts 'or tribunals you gave the name of *Holy Office 'of Inquisitions*, where every cruelty that devils 'could invent was employed by your commis- 'sion. You also appointed to superintend these 'works and mansions of darkness, such false 'traitors as were zealously attached to your 'treasonable designs, and did confer on them 'the title of *Holy Fathers of Inquisition*, *Holy 'Inquisitors*, &c.

'And in furtherance of said treason and re- 'bellion, you the said ANTICHRIST, with other 'false traitors, did presume to declare that you 'had by divine right, power to introduce into the 'highest seat of dignity in heaven, some of the 'most notorious rebels against our Sovereign 'Lord and King. You did therefore (what you 'call) canonize a considerable number of such 'false traitors as *Saints* in heaven, both men

'and women, for the purpose of promoting your 'awful rebellion, by withdrawing the allegiance 'and affections of thousands from our lawful 'Sovereign, by venerating and adoring those 'creatures of your own forming, and thus pro- 'moting rebellion and treason in all the world 'to the utmost of your power.

'And in further prosecution of said wicked 'designs as aforesaid, you the said ANTICHRIST 'did wilfully and maliciously, by open procla- 'mation, give encouragement to the most detest- 'able Murderers, Traitors, Robbers, and Vil- 'lains, that could be collected together on earth: 'And did for such murderers and rebels appoint 'several places, called Holy Places of Refuge, 'where every infamous character lived in safety 'by your orders, in defiance of every divine 'and human law, for the purpose of promoting 'rebellion and treason against our Sovereign 'Lord the King.

'And further to promote treason and rebel- 'lion, as such false traitor, you the said ANTI- 'CHRIST did, wickedly and feloniously, with 'other false traitors, proclaim the presumed 'power, to grant to those who were rich enough 'to purchase them, *Indulgences*, which admin- 'istered remission of all sins, however enormous 'in their nature they might be. You did there- 'fore, especially in Germany, in the year of our 'Lord, 1517, (when you were known by the

'name of Pope LEO X.) employ several persons 'connected with you to circulate and sell the 'said Indulgences for money; particularly a 'Dominican Friar, and false traitor, known by 'the name of JOHN TETZEL, who in describing 'the efficacy of these rebellious Indulgences, 'among other enormities, said that *even had any 'one deflowered the mother of God, he had from you 'wherewithal to efface his guilt.* And he also 'boasted that *he had saved more souls from hell 'by these Indulgences, than St. Peter had convert-'ed to Christianity by his preaching.*

'You likewise commissioned other false trai-'tors to plead in the defence of said rebellious 'acts, when they were opposed by one who 'rejected your authority. And one CAJETAN, a 'rebel in your employ, did declare in support of 'your usurped power, that *one drop of Christ's 'blood, being sufficient to redeem the whole human 'race, the remaining quantity that was shed in the 'garden and on the cross, was left as a legacy to 'the church, to be a treasure from whence Indul-'gences were to be drawn and administered by the 'Roman Pontiff*, or you the said ANTICHRIST. 'And of these and other awful expressions you 'were the author when you were called Pope 'CLEMENT VII.

'And in furtherance of said treason and 'rebellion, you the said ANTICHRIST, with 'other false traitors, did wickedly, wilfully,

'and maliciously, murder and cause to be murdered many hundred thousand subjects of our 'Sovereign Lord the King, who refused to own 'your assumed supremacy. To enumerate all 'the said murders would be a task impossible 'for men, if not for angels, to perform: But you 'did, by various instruments put to death upwards of a million of the people called WALDENSES and ALBIGENSES, whom you persecuted 'with fire and sword for several centuries. And 'you also burnt many very faithful preachers 'of the kingdom of our Lord. And you did 'on the 24th day of August, 1572, and few following days, cause to be murdered at Paris in 'France, 70,000 persons, who were massacred 'by one of your agents called CHARLES IX. 'and who in a few years murdered 300,000!! 'Within thirty years, were killed in France 39 'Princes, 148 Counts, 224 Barons, 147,518 'Gentlemen, and 760,000 persons of inferior 'rank in life, but whose blood equally called 'for justice.

'And you did in England, during the short 'reign of the ever to be execrated Queen MARY, 'burn 1 Archbishop, 4 Bishops, 21 Preachers, '8 Gentlemen, 84 Artificers, 100 Husbandmen and Laborers, 26 Wives, 20 Widows, '9 unmarried Women, 2 Boys, and 2 Infants. 'And in Ireland also you did in the year 1641, 'cause to be murdered 40,000 persons. And 'in Scotland, in Holland, in Germany, in Spain, 'in Italy, in Portugal, in Poland, in Hungary,

‘ in Bohemia, and other countries in Europe, and
‘ in South-America, innumerable multitudes have
‘ been slaughtered by your rebellious arms, for
‘ the vile purpose of promoting said insurrec-
‘ tions and treasons within the kingdom of our
‘ Sovereign Lord the Everlasting King: And
‘ for the purposes of your treasonable imagin-
‘ ations as aforesaid, our said Lord the King
‘ from the royal state, title, honor, power, im-
‘ perial crown and government of his realm to
‘ depose and deprive, contrary to the duty of
‘ your allegiance, against the peace of our So-
‘ vereign Lord the King, his crown and dignity,
‘ and against the form of the statute in that
‘ case made and provided.”

Clerk of the Crown. How sayest thou Antichrist? Art thou Guilty of that treason whereof thou standest Indicted, and for which thou hast now been arraigned? or Not Guilty?

Antichrist. (After remaining silent for some time.) I do not consider myself accountable to any Court.

Lord Chief Justice. Whatever opinion you may entertain respecting your treasonable authority; it will not be owned here. You have heard the Indictment read, and the course is, you must plead Guilty or Not Guilty. It is the law and the common case of all men in your situation. Are you Guilty or Not Guilty?

Ant. Shall I not be allowed to produce such

authority as almost all christian countries have admitted? Some of the most eminent Catholic writers have proved my power over all law and———

Court. You must hold, and plead Guilty or not Guilty. You shall have the liberty that any subject can have, or can challenge. No man standing at the bar, in the condition you are, must make any other answer to the Indictment than Guilty, or not Guilty. Your answer must be plain and direct, either Guilty or not Guilty.

Ant. Will you permit me to give you my answer in my own words?

Lord Chief Justice. There is no answer but what the law directs. You shall be heard when you put yourself upon your trial.

Ant. I request some time to consider of it, for I have been very unexpectedly called upon.

Court. You have been allowed several centuries to take this case into consideration. You must follow the direction of the Court, Guilty or Not Guilty.

Ant. Shall I be heard, my Lord?

Court. Yes, upon your trial. You *must* keep to the course of the law; either Guilty or Not Guilty. There is but one of these pleas to be made. You trouble the Court.

Clerk. How sayest thou *Antichrist?* Art thou Guilty, or not Guilty?

Ant. My condition differs from others, I am now———

Clerk. Are you Guilty, or Not Guilty?

Ant. I am speaking. I have known the time when none dare———

Court. There are but three things to be considered. Either you must say Guilty, which is Confession, and then there remains no more but Judgment, or Not Guilty, and then you shall be heard; or Judgment will pass for your standing mute; which is the same as if you had confessed.

Ant. Will you refuse to give me any satisfaction?

Clerk. Are you Guilty, or Not Guilty?

Court. You have been long acquainted with the proceedings of earthly courts. Did you ever allow any prisoner brought before your tribunal, the indulgence the Court has now granted you?

Ant. This is a special case.

Court. The law allows nothing now, but to plead Guilty, or Not Guilty. You must plead to your Indictment. If it be treason it cannot be justified; if it be justifiable, it is not treason. Therefore plead Guilty, or Not Guilty.

Ant. Who could suppose that I would plead Guilty?

Clerk. You plead Not Guilty. Is this your plea?

Ant. I do not acknowledge the Indictment to be legal. I never called myself by the name of Antichrist. I am not the person.

Clerk. You have been long known by that name. You are the person charged with trea-

son. It would take many hours to read all the names you have been known by in the world. *You are the person*, and by one, or other of the names in the Indictment, you have for centuries committed all the crimes laid to your charge. But the Court cannot be thus interrupted. Are you Guilty, or Not Guilty?

ANT. I am not Antichrist.

CLERK. Are you Guilty, or Not Guilty?

ANT. I do not plead Guilty.

CLERK. Then you plead Not Guilty. Is this your plea?

ANT. Yes.

CLERK. How will you be tried?

ANT. I will be tried by the laws and Cardinals of the Holy Roman Catholic Church.

LORD CHIEF JUSTICE. I must inform you, if you do not put yourself in this case according to law, what you have said amounts to nothing.

CLERK. How will you be tried?

ANT. According to the ordinary course.

CLERK. Whether by God or the Country? You must speak the words.

COURT. We have given you a great deal more liberty than is usually granted. It is the course and proceeding of law, if you will be tried you must put yourself upon God and the Country.

ANT. If I must say the words, I will say what you tell me. I will be tried by God and the Country.

CLERK. God send you a good deliverance.

COURT. You, the prisoner at the bar: if you desire pen, ink and paper, you shall have them; and if you will challenge any of the Jury, you may when they come to be sworn, and that before they are sworn.

Mr. *Timothy Telltruth* being called was desired to look on the prisoner at the bar, and lay his hand upon the book, when the prisoner said, *I utterly abhor his name, he is well known to be one of the greatest enemies to my government.*

Mr. *Jacobus Investigation*, *Mark Mercy*, *Gideon Grace*, *Titus Truth*, *Francis Faithfulness*, *Luke Love*, *Peter Peace*, *Jonah Joy*, *Matthew Meekness*, *Henry Holiness*, and *Venerable Virtue*, being called were severally excepted against by the prisoner.

COURT. *Antichrist*, you know the law. You must say, I challenge him.

ANT. I shall, sir.

Sir *Simon Sincerity*, was next called and challenged.

Mr. *Christopher Compassion*, being called, the prisoner said, may I ask of what quality he is?

COURT. No Sir. You are to challenge him, or not challenge him.

ANT. I challenge him.

Philip Purity, *Obadiah Obedience*, and *Grace Goodness*, being called were also challenged.

(Here the people appeared to smile.)

ANT. My Lord I must make use of my liberty in the case.

COURT. God forbid it should be otherwise.

Reuben Righteousness, and *Virtuous Vigilance*, were called and challenged.

COURT. *Antichrist* you know how many to challange. If you go beyond the number, the danger.

ANT. Will you tell me what it is? I know nothing about trial by Jury. All the prisoners that came before me had a very different trial.

COURT. You say very true, but God forbid but you should know. You may challenge thirty-five peremptorily, but no more unless you can shew just cause.

Sir *William Worthy*, was next called, and challenged.

Titus Tenderness, called.

ANT. I do not know him.

TEND. Nor I you Sir; I never lived in your city or dominions.

He was then desired to look on the prisoner and lay his hand on the book. His oath was then read to him, *viz.* 'You shall well and 'truly try, and true deliverance make between 'our sovereign Lord the King, and the prisoner 'at the bar, whom you shall have in charge, ac-'cording to your evidence: So help you God.' *Sworn.*

Benjamin Blameless, *Absalom Amiable*, and *Luke Lovegood*, were challenged.

Don Pedro Italy, was next called, when the prisoner said, *Don Pedro Italy* is his name!! Let him be sworn. *Sworn.*

Uriah Uprightness. Challenged.

Senhor Paulo Portugal was next called.

Ant. I like his name, let him be sworn. *Sworn.*

Elias Equity. Challenged.

Divine Light. Challenged.

Divine Life. Challenged.

Ant. Lest I may run into any hazard, in making use of the liberty granted by the law in this case, and not having numbered the persons challenged; I desire that your officer may acquaint me with the number.

Court. You shall know it.

Christian Charity, was next called and challenged, but the prisoner said immediately after, *Let him be sworn.*

Court. No, No.

Ant. I have no objection to his *name.* He may be sworn

Court. When he is challenged it cannot be recalled.

Senhor Dominic Spain, was next called.

Ant. Let him be sworn. He has known me a long time. *Sworn.*

Hosea Honesty and *Faithful Witness*, being called, were challenged.

Court. You have now challenged thirty.

Ant. I wish the names to be read to me, to see if it be so?

Court. When you come to thirty-five, you shall have the names read.

Vital Godliness and *Experimental Religion*, were next called and both challenged.

Mons. Most Christian France. Sworn.
Corvinus Hungary. Sworn.
Gospel Holiness, Scripture Morality, and Apostolic Testimony, being called, were challenged.

COURT. Now read the names to him.

They were read. In all thirty-five.

Van Erasmus Holland. Sworn.
Gustavus Sweden. Sworn.
George England. Sworn.
Andrew Scotland. Sworn.
Patrick Ireland. Sworn.
Augustus Germany. Sworn.

Then they who were admitted, were called over, *viz.* Titus Tenderness, Don Pedro Italy, Senhor Paulo Portugal, Senhor Dominic Spain, Monsieur Most Christian France, Corvinus Hungary, Van Erasmus Holland, Gustavus Sweden, George England, Andrew Scotland, Patrick Ireland, and Augustus Germany.

Proclamation was then made,

'If any man can inform my lord the King's 'Justice, the King's Sergeant or the King's 'Attorney, before this Inquest be taken, let 'them come forth, and they shall be heard, for 'now the prisoner stands at the Bar upon his de-'liverance. And all those bound by recognizance 'to appear let them come forth, and give their 'evidence, or else to forfeit their recognizance.'

A considerable number of witnesses were then called.

CLERK. Look upon the Prisoner at the bar, you that are sworn. You shall understand,

that the Prisoner at the bar stands indicted by the name of *Antichrist*, &c. late of the City of *Rome* in *Italy*, *Clerk;* for that he, together, &c. (here the indictment was read) upon which indictment he hath been arraigned, and thereunto hath pleaded Not Guilty; and for his trial hath put himself upon God and the Country, which Country you are. Now your charge is to inquire, whether he be Guilty of the High Treason in manner and form as he stands indicted or Not Guilty. If you find that he is Guilty, you shall inquire what Goods and Chattels he had at the time of committing the Treason, or any time since. If you find that he is Not Guilty, you shall inquire whether he did fly for it; if you find that he fled for it, you shall inquire of his Goods and Chattels as if you had found him Guilty. If you find that he is Not Guilty, nor that he did fly, you shall say so and no more. And take heed to your evidence.

The Right Hon. Faithful Investigation, *His Majesty's Attorney General*, then addressed the Court and Jury.

My Lords, and Gentlemen of the Jury,

It is my duty to state to you in as concise a manner as I can, the nature of the charges preferred against the prisoner at the bar, and the evidences that shall be produced in support of those charges. Gentlemen of the Jury, you on your part are to decide upon the evidences; it

is for you to draw such conclusions as you may by the evidences be warranted to do.

My Lords and Gentlemen of the Jury, I consider myself highly honored in being one of the instruments in bringing before you, this day into judgment, one who not only has been guilty of the blackest treason and rebellion, but, who has been for many centuries the plague and curse of nations. The highest crimes of which a subject can be guilty, attended with various aggravating circumstances, are charged against the Prisoner at the bar, who was the leader and original mover of many insurrections and rebellions which have deluged the earth with human blood, and brought many whom he had seduced to condign punishment, both here and in the eternal world. It will appear in evidence, that the persons who were principally connected with, and who received their authority from the prisoner, were those that were concerned in the rebellions of 606, and of every succeeding century, in *Italy*, *Germany*, *France*, *Spain*, *Portugal*, *Holland*, *Sweden*, *England*, *Wales*, *Scotland*, *Ireland*, and most of the Nations of *Europe*.

My Lords and Gentlemen of the Jury, it is not possible that any mortal being, in the space of one hundred years, could state a tenth part of the treasons and murders which the prisoner at the bar has committed. The most youthful and able council would grow grey-headed in the court, while barely citing the acts done by him only during the space of half a century. The

Court itself could not contain half the rebel proclamations, or Pope's Bulls which he has published to the world, the design of which will evidently appear to be, the subversion of his Majesty's Government, and the promotion of rebellion in all the earth.

And in order to effect his treasonable designs he imbrued his hands in the blood of thousands of his fellow creatures; crimes that do not, that cannot admit of the smallest extenuation. The Prisoner at the bar stands charged with committing several overt acts of High Treason by which he has manifested the wickedness and traitorous imaginations of his heart. I shall briefly state a few of the overt acts, and if you believe the evidence you will be convinced, Gentlemen of the Jury, it is your duty to find the prisoner Guilty.

There are several counts in this indictment. That of compassing and imagining the death of the King. Of usurping his Sovereign Power. Adhering to the King's enemies. Counterfeiting the King's great seal of Heaven. Levying war against the King. Deposing several Emperors and Kings. Abolishing the laws of our beloved Sovereign and substituting his own. Offering rewards to encourage rebellion. The murder of many hundred thousand subjects of our Lord the King. And others stated in the indictment now read.

Gentlemen of the Jury, the overt act of levying war, is a compassing and imagining the death of the King, although it may not be car-

ried into effect. I shall not make many observations upon it, as it must be comprehended by any sensible man, for in the language of the law, the levying war is held to be the compassing and imagining the death of the King, although it may not immediately be carried into execution, yet, it may ultimately attach to his person. And conspiracy, by force of arms, to alter the laws, the constitution, or the government of our Lord's kingdom, leads to the general destruction of the king, although it doth not to the life of his Majesty. Thus those who have been acknowledged as the subjects of our Sovereign, by lifting up their rebellious arms against his government, are said to *Crucify* or *Kill* him again, and to bring him to open shame. The intention to alter by force of arms the constitution of his kingdom, is one of the overt acts laid in the indictment, as a means to compass the death of the King.

I shall proceed to lay the evidences before you, in support of the charges laid in the indictment. I shall briefly mention the evidences and the facts, and the circumstances, that I am instructed to say, they will prove; and it is for you, Gentlemen of the Jury, to judge what inferences and conclusions you may draw; I state the nature of the evidences that will be produced, merely for the purpose of your understanding more satisfactorily the nature of the testimony the witnesses may give; and your verdict will be according to those evidences,

and according to the credit you may give them, of which you are the constitutional judges.

We shall produce witnesses to prove, that the prisoner at the bar, lived at Rome in the year of our Lord 606; and that he did usurp the title of Universal Bishop, and was known by the name of *Pope Boniface* III. That he continued to change and alter his name from time to time. That he did arrogate to himself the government of our Lord the King. That he did associate with other false traitors. That he did levy war against our Sovereign. That he did issue out many thousand rebellious proclamations. That he did with fire and sword put many of his Majesty's loyal subjects to death, in a manner enough to make human nature shudder. That he did counterfeit the handwriting of our beloved Lord. That he did depose Emperors and Kings. That he did abolish the laws and constitution of the kingdom of God. And that he did commit treason and rebellion in every age of the world, from the time he first usurped his treasonable authority.

Gentlemen of the Jury, we might follow the Prisoner at the bar, from name to name and from century to century, to the present period, and glance at a small share of his history, and thereby give a comparative view of his tragical cruelties. But your time is precious, we shall therefore let the witnesses speak, and doubt not but to prove, that the prisoner is one of the greatest culprits ever brought to the bar. We shall now

call the evidences and shew by them, that the Prisoner at the bar is guilty of the charges laid against him in the indictment. It is for you to decide upon the guilt or innocence of the Prisoner, as you on your oath, shall be of opinion is agreeable to the case. If the charge is not supported you will of course acquit him.

Mr. Historical Truth, being called and sworn, was examined by the Attorney General.

QUEST. Have you been acquainted with *Antichrist*, the Prisoner at the bar?

ANSW. Yes. I have known him for many centuries. He has often employed my pen.

Q. Where did he live when you knew him?

A. At the City of Rome in Italy.

Q. Do you recollect at what period you first became acquainted with him?

A. I knew him before he claimed the title of Universal Bishop, but from the time he usurped it I have taken particular notice of him.

Q. In what year did he first assume that title? and what name did he then go by?

A. In the year of our Lord 606. He was then known by the name of Pope Boniface III.

Q. Are you acquainted with any circumstances that contribute to the establishment of the Prisoner by that title?

A. I am.

Q. Will you briefly state them to the court?

A. Yes, I recollect well, that for a long time there was much dispute between the Prisoner at the bar, and another person, who went by the

name of the Bishop of Constantinople, about who should have the title and power connected with it, as head of the Church. The Emperor of Rome, Mauritius, with all his family, consisting of six sons and two daughters, being murdered by Phocas, who usurped the Roman Government, and who being sanctioned by the Prisoner, he in return conferred on him the title of Universal Bishop.

Q. Do you recollect on what pretext the Prisoner at the bar founded his claim to this title?

A. On a supposition that the Apostle Peter had been at Rome to found the Church of Rome, as Mother and Mistress of all Churches. And that our Lord the King had delegated him with power to invest his successors with the title of Vicar of Christ, &c.

Q. Was it from ignorance or wickedness, do you suppose, that the prisoner was first led to arrogate his supremacy.

A. I do believe that it proceeded from wickedness. For it never could proceed from ignorance as his predecessor *Gregory*, who was Bishop of Rome, had openly declared to the knowledge of the Prisoner, "That whosoever calls himself, or desires by others to be called Universal Bishop, "is a forerunner of *Antichrist*." He also knows that he never had been owned by that title before Phocas granted it to him, and he also well knows now that he was not universally acknowledged after his usurpation.

Cross-examined by Counsellor Quibble, Counsel for the Prisoner.

Q. You say that you have been long acquainted with the prisoner, were you intimately acquainted with him?

A. Yes.

Q. On your oath, do you or do you not believe, that when the Prisoner at the bar first claimed his title, that it never was his intention to aim at further power?

A. It is probable, that he might not have intended to have carried his rebellious arms so far at first, but he soon convinced the world what he would do when he obtained the power.

Q. Did he not style himself Servant of Servants?

A. He did, but acted as King of Kings and Lord of Lords.

Phocas, the Emperor, examined by the Solicitor General.

This witness being a prisoner, was brought into the court attended by two of the keepers of the black gulf, and made a most awful and terrific appearence.

Q. Are you Phocas the Roman Emperor?

A. Yes. My name is Phocas, and I am called Emperor of Rome.

Q. Did you know the Prisoner at the bar, at Rome?

A. Alas I did, to my sorrow.

Q. Will you relate to the court, what you know of the prisoner, during your residence at Rome?

A. I am compelled to do it by the constraining hand of justice. I look forward with terror, to that great and tremendous day, when the Judge of the world, will constrain me to make a more public declaration. When I came to the throne, which I obtained by means the reflection of which adds to my misery, the prisoner at the bar, then Bishop of Rome, so insinuated himself into my favor, that I readily granted his request, and by an *edict* established him by the title of *Universal Bishop.* I was led to this measure by my ignorance of the real motives of the prisoner and of true religion. And as I detested the Bishop of Constantinople, and stood in need of the prisoner's influence, I sanctioned his claim.

Q. He was therefore principally by you established in his supremacy?

A. Yes.

Cardinal Baronious examined by Mr. Impartiality.

Q. Do you know the prisoner at the bar?

A. Yes. I am intimately acquainted with him, as thousands know by my writings.

Q. Of what religion are you?

A. I am a rigid Roman Catholic, and have long acted by the prisoner's authority.

Q. Are you acquainted with the way and

manner in which the prisoner first obtained the title of Universal Bishop?

A. I wrote and published to the world, that Phocas the Emperor, after he had murdered Mauritius and family, and usurped the government established Boniface III. Pope of Rome, by the title of Universal Bishop. Anastasius and Paul Deacon wrote nearly the same, and many have confirmed the testimony I have given.*

The *Clerk of the Crown* then read the following extracts which had the prisoner's signature to them.

"Christ made Peter the chief, that from him as from a certain head he might diffuse, as it were, his gifts into the whole body; for that having taken him in CONSORTIUM INDIVIDUÆ TRINITATIS, into the Partnership of the UNDIVIDED TRINITY; he would have him called that which the Lord himself was saying, thou art Peter, and upon this Rock I will build my church."†

Signed, BONIFACE VIII.

"Peter saith St. Bernard, walking upon the waters as Christ did, declared himself the *only Vicar of Christ:* which should be Ruler, not over one people, but over *all.* For many waters are many people. And from hence he

*See Anastasius, "De vitas Pontificum." Paul Diacon, "De rebus gestis Longobard." lib. 4. cap. 34. In Mauratorii "Scriptor, rerum Italicar." tom. i. p. 46.

†Sexti Decret. L. 1, Tit. 6. cap. 17.

deduceth the like authority and jurisdiction, to his Successor the Bishop of Rome."—Note on Matt. 14: 29. Rhemist's New Test. published by the Pope's authority.

Mr. Historical Truth was then further examined by the Attorney General.

Q. Are you acquainted with the prisoner's hand-writing?

A. Perfectly so.

Q. Do you believe that this is the hand-writing of the prisoner at the bar?

(The papers were then delivered to him.)

A. I do believe it is: he never disowned it. Many thousand copies have been published by his orders.

Q. Did you ever know the prisoner to make similar declarations in support of his supremacy?

A. Yes. If I should relate all that I have taken notes of, none in this court could survive half the time it would take to read them.

Q. Is the prisoner owned as *Lord* and *Sovereign* by those who act under him, called Bishops or Priests?

A. Such take an oath at their consecration (so called) that they will from that time forward be faithful to St. Peter, and to the Holy Roman Church, and to their *Lord the Pope*, and his successors canonically entered; to help them to defend and keep the *Papacy*, and the rules of the *Fathers*. And they not only swear to be faithful, but also to be *obedient*

And not only to endeavor to *preserve and defend* the *Rights, Honors, Privileges, and Authorities* of the Pope, but to increase and advance them, and to the utmost of their power to cause the Pope's commands to be observed by others as well as themselves. The first part of the oath I have alluded to was framed when the prisoner called himself by the name of Pope Gregory VII.* but several additions have since been made.

Q. When the prisoner was known by that name, did he not give more evident proof of his rebellious authority, than ever had been known before?

A. He did. When he was known by the name of Hildebrand, or, as he was often called, *Hellbrand*, on account of his tyrannical disposition, he planned the most traitorous designs, which he afterwards brought into effect, though not to the extent of his ambitious views. By the name of Gregory VII. he became outrageous, and impiously attempted to subjugate to his jurisdiction, the Emperors, Kings and Princes of the earth, and to render their dominions tributary to him at Rome. Such infamous behavior has frequently been called by his deluded followers his pious and apostolic exploits. His government was one continued scene of tumult and slaughter.

I need only refer to his own epistles, signed by this name, to prove more of his traitorous

*See Decretal, L. 2. Tit. 24. C. 4.

conduct than it would be proper for me now to trouble the court with. I shall briefly state, that he drew up an oath for the King or Emperor of the Romans, from whom he demanded a profession of subjection and allegiance.* It is a well known fact, that France, deceived by the subtlety of the prisoner, contributed more than all other nations to the establishment of his dignity and dominions. Yet he pretended that this kingdom was tributary to him, and commanded his legates to demand yearly, in the most solemn manner, the payment of that tribute. He wrote an insolent letter to Philip I. King of France, to whom he recommended an humble and obliging carriage, from the consideration that both his kingdom and his soul were under his dominion, who had the power to bind and loose him both in heaven and earth! Nothing escaped his all-grasping ambition; he pretended that Saxony was a feudal tenure, held in subjection to him, to whom it had been formerly yielded by Charlemagne, as a pious offering to St. Peter. He also extended his pretensions to the kingdoms of Spain and England, and other countries; and had his success been equal to the extent of his insolent views, all the kingdoms of Europe would have been tributary to the prisoner, on the pretext of his being the Vicar of Christ, and Prince over all nations and kingdoms.

*See Book ix. of his Epistles, Epist. 3.

Q. Did he not in the exercise of his rebellious authority, depose kings and princes when called by this name?

A. He deposed, and treated in the most shameful manner, the Emperor Henry IV. And he dethroned Basilaus II. king of Poland, with all the circumstances of infamy that he could invent. After pulling him from his throne, he dissolved the oath of allegiance which his subjects had taken, and by an express and imperious edict prohibited the nobles to elect a new king without his approbation. Demetrius Suinimez, Duke of Croatia and Dalmatia, was raised by the prisoner to the rank and prerogatives of royalty, in the year 1076, and solemnly proclaimed king by his legate at Salona, upon conditions that he should pay an annual tribute of two hundred pieces of gold to him as to St. Peter, at every Easter.

Q. Did he not call himself by a variety of high and imperious titles?

A. Yes: he not only assumed the appellation of Universal Bishop, but also of Sovereign Pontiff, Christ's Vicar, Prince of the Apostles, God on earth, Lord God the Pope, His Holiness, King of Kings, and Lord of Lords, Prince over all Nations and Kingdoms, the Most Holy and Most Blessed, Master of the Universal World, Father of Kings, Light of the World, Most High and Sovereign Bishop, &c.*

*See Council of Siena, printed at Paris 1612. Pius V. bull to Queen Elizabeth. Newton on the Prophecies, vol. ii. p. 366. Mosh. Eccl. Hist. Edwards' Hist. Redemption, &c.

And he has frequently declared that his power extended to things Terrestrial, Celestial and Infernal. He also presumed to qualify and invest with the same ability, the different orders of Priests who acted under his rebellious government.

Q. Has not the prisoner at the bar claimed adoration from the very creatures who elected him?

A. He has; when he was occasionally elected he was clothed with (what are called) the Pontifical Robes, crowned and placed upon the altar. The Cardinals then kiss his feet, and this impious ceremony is called *Adoration*. They first elect, and then they worship him. When the prisoner was known by the name of Pope Martin V. on the medals of him then coined, two are represented crowning the Pope, and two kneeling before him, with this inscription, "*Quem creant adorant*,"—whom they create they adore.* When he was elected by this name, the Emperor Sigismund kneeled down before the whole Council of Constance, kissed his feet, and worshipped him. It is a fact universally known, that deluded by the artifices of the prisoner, several emperors and kings have thought it an honor to kiss his toe, being misled by his assumed titles of Vicar of Christ, &c.

*Bonanni Numismat. Pontific. Romanor. Daubuz, p. 381. Mosh. Abr. Eccl. Hist. 2 vol. p. 352. Dub. Edit.

Cross-examined by Mr. Equivocator.

Q. You say that the prisoner at the bar was elected by the Cardinals who adored him?

A. I do say that he was so elected; and that they did adore him.

Q. Did you not say before, that he usurped the title, and engaged Phocas the Emperor to establish him in his government?

A. I did, and I assert the same now. The prisoner first obtained his supremacy in the way before stated to the court; but afterwards procured himself to be elected and crowned by those who were deeply interested in the establishment of his authority. He was therefore often elected by different means. And as often as he changed his name some ceremony took place.

Q. Then you say, that the ceremony or mode of his election, which you have stated, has existed among a variety of others, but you cannot say *when* this form was in practice? You have heard some report about it, and you have no objection on your oath to assert it!

A. I can not only declare on my oath, that this mode of election has been adopted, but I have the prisoner's own hand-writing to prove it. In the year of our Lord 1179, he assembled a Council at Rome, called *The third Council of the Lateran.* He then, by the name of Pope Alexander III. decreed, "That in or- "der to put an end to the confusion and dis- "sentions which so often accompanied the

" election of the Roman Pontiff, the right of " election should not only be vested in the Car- " dinals alone; but also, that the person in " whose favor two thirds of the College of Car- " dinals voted, shall be considered as the law- " ful, and duly elected Pontiff." This decree alone is sufficient to prove, that before the year 1179, other forms of election did exist, and that they were frequently accompanied with confusion and disorder. And I believe that the prisoner himself will not contradict what I say, when I assert that *this* law was made by him, and is yet in force.

The decree being shown to the prisoner, he acknowledged that it looked like one which he had framed at Rome.

Here the Clerk of the Court read the following paper, written and published by the prisoner, by the name of Pope Innocent III.*

" We may according to the fulness of our " power, dispose of the law, and dispense " above the law. (From an Epistle.) Those " whom the Bishop of Rome doth separate, it " is not a *man* that separateth them but GOD! " For the Pope holdeth place on earth, not " simply of a man, but of TRUE GOD! That " HE hath celestial governments, and therefore " may change the nature of things, applying " the substance of the one to the other, of no- " thing can create something, and a decree that " is void, *he* can make it in force; for in mat-

* 1 Book of Gregory, 9 Decret. C, 3.

"ters that *he* will have come to pass, *his* will "is *his* reason: and no man questioneth him, "Wherefore do you that? For he can dispense "above the law, and of *injustice*, can make "*justice*."

Cardinal Bellarmine, Sworn.

Q. Are you the *Bellarmine* that wrote what is called the Fifteen Marks of the True Church, to prove the Church of Rome the only true Church, &c.?

A. I am.

Q. Do you know the prisoner at the bar?

A. Yes, I am intimately acquainted with him.

Q. Are you not a Roman Catholic by profession?

A. I am.

Q. Did you not write and publish several books to vindicate his authority?

A. I did.

Q. Did you publish in your 4th book *de Pontiff*, as follows: "In good sense and judg-"ment, Christ hath given to Peter, (and con-"sequently to the Pope) the power of making "that to be sin, which is no sin, and that which "is no sin to be sin?"

A. Let me see the copy.

It was shewn to him.

Q. Do you acknowledge it to be your own writing and publishing?

A. I do acknowledge it.

Q. Did you publish this book, with others, by the prisoner's authority?

A. I did. I acted by his commission, and was supported by his government.

A number of Emperors, Kings and Princes were now called as witnesses, who were either excommunicated, deposed, dethroned, or assassinated by the prisoner. Some appeared also who were otherwise treated. And perhaps a greater number of crowned heads never appeared in any Court before.

Philipicus Bardanes, Emperor of the Greeks, Sworn.

Q. Do you know the prisoner at the bar.

A. I do. He lived at Rome when I knew him.

Q Did he ever presume to usurp any authority, as the Vicar of Christ?

A. He did; within a little better than a century, after he first obtained the title of Universal Bishop, he excommunicated and condemned me.

Q. Will you relate to the court, the pretext assigned by the prisoner for his conduct to you?

A. I ordered a picture, which represented the VI. General Council to be pulled down from its place, in the Church called St. Sophia in Constantinople. And as I perceived the people fast verging to the worship of images, I sent to Rome a mandate, to remove all images of that nature from places of worship. The prisoner, who then went by the name of

Constantine the Universal Bishop, immediately opposed my decree, ordered six pictures of Councils to be placed up in the porch of St. Peter's, assembled a Council at Rome, and condemned me as an Apostate. Tumults and insurrections followed as the consequence, which the year following deprived me of the Imperial Throne.

Q. Was the prisoner at the time he condemned you, established as a temporal Prince at Rome?

A. No, he was not. But from the time he obtained his supremacy, he always appeared to be aspiring after it. He was subject to me as his Emperor.

Emperor Leo, the Isaurian, Sworn.

Q. Did you not profess to be a great enemy to the worship of images.

A. I did. What the Emperor Bardanes begun I resolutely carried on.

Q. Did the prisoner at the bar ever presume to counteract your *edicts*, and exercise authority over you, as the Vicar of Christ?

A. He did. I issued out an edict in the year 726, to forbid the worshipping of images, and also to remove them all, except that of Christ's Crucifixion, from all places of worship. The prisoner then opposed me in the most outrageous manner. He passed a sentence of Excommunication against me and declared me unworthy of the Christian name. No sooner

was this formidable sentence made public, than the Roman and other Italian Princes, subject to me, violated their allegiance, and rising in arms, either massacred or banished all my deputies or officers.

Q. Will you relate to the Court some of the effects that followed?

A. When I first proclaimed my decree, a number of my subjects, who were deluded by the Priests and Monks, who acted for him, rose in rebellion in the islands of Archipelago, ravaged a part of Asia, and afterwards reached Italy. The prisoner (who was the author and ringleader of these civil commotions and insurrections,) had ordered me to revoke my *edict* against images, and upon my refusing, his anathemas followed. However, being exasperated by these violent proceedings of this haughty Pontiff, I resolved to make him and his Italian rebels feel my displeasure; but I failed in the attempt. More irritated than discouraged by this disappointment, I assembled a Council at Constantinople, ordered all images to be burnt, and inflicted a variety of punishments upon such as were attached to that idolatrous worship. The deluded followers of the prisoner, being supported by him, continued to rebel. And at last it ended, after much blood being spilt, in the Italian provinces being torn from the Greek Empire.

Q. What name did the prisoner go by when you knew him?

A. He was then known by the name of Constantine, afterwards he assumed that of Gregory I. and Gregory II.

Emperor Constantine, sworn.

Q. In what year did you succeed to the Imperial Throne?

A. In the year of our Lord 741. I am the son of Leo, who resigned his sceptre to me.

Q. Are you acquainted with the conduct manifested by the prisoner at the bar to your father, and did he presume to treat you in the same manner?

A. I recollect his base conduct to my father. He was excommunicated; all his subjects in Italy were absolved from the obligations of the oath of allegiance which they had taken, and prohibited from paying tribute to, or shewing him any marks of submission and obedience. I followed my father's steps, and in a Council assembled at Constantinople, in the year 754, condemned both the worship, and use of images. I met with the same treatment from the prisoner as my father did, while I indeavored to the utmost of my power, to extirpate idolatry from my dominions.

Q. Did the prisoner excommunicate you by the same name he did your father.

A. His ecclesiastical interdict was sent

forth, first by the name of Gregory II. And afterwards Gregory III.

Emperor Leo IV. sworn.

Q. Look at the prisoner at the bar. Do you know him, and by what name do you know him?

A. I do know him. He lived at Rome, and was known by the name of Pope Adrian.

Q. In what year were you declared Emperor?

A. In the year 755.

Q. Did you continue long on the Imperial Throne?

A. No. Only about three years. Three Emperors who preceded me had zealously opposed image worship, and I followed their example. But a cup of poison, administered by the impious council of my perfidious and profligate wife, Irene, rendered me incapable of performing the functions of royalty. The prisoner and my wife perceiving me disqualified to govern the Empire, as I was considered dead; they entered into an alliance, to abrogate all the imperial laws against idolatry. They summoned a council at Nice in Bithynia, restored the worship of images, and denounced severe punishments against such as maintained that God was the only object of religious worship. The other enormities of the flagitious Irene, and her deserved fate, I need not state to the Court.

Childeric, King of France, sworn.

Q. Did not the prisoner at the bar, under pretext that he was Christ's Vicar, depose you and place another person on your throne?

A. He did. In the year 751, when he called himself Pope Zachary I., Vicar of Christ, &c.

Q. Will you relate to the Court some of the leading particulars of that transaction?

A. In the year I before noticed, one Pepin who was mayor, aspired to the throne, and in an assembly by him collected, proposed the design of dethroning his sovereign. It was then agreed, that the Roman Pontiff should be first consulted, and accordingly an ambassador was sent by Pepin to Rome, with the following question: "Whether the divine "law, did not permit a valiant and warlike "people to dethrone a pusillanimous and in- "dolent monarch, who was incapable of dis- "charging any of the functions of royalty, "and to substitute in his place, one more "worthy to rule, and who had already render- "ed most important services to the state?"* The prisoner then decreed Pepin to be King of France, and as soon as the decision of the Pope was published in France, I was stript of royalty, Pepin ascended the throne, and was anointed by his Legate at Soissons. Soon after this the prisoner assumed the title

*See 'Bossuet Defens. declarationis Cleri Gallicani,' Part I. p. 225, &c. Mosh. Eccl. Hist.

of Pope Stephen II. when he came into France to solicit assistance to fight against the Lombards. He then dissolved the obligation of the oath of allegiance, that Pepin had sworn to me, and which he had violated by his usurpation. And to render his crown pretendedly sacred, he anointed him a second time, with his wife and two sons. Pepin in return, fought for the prisoner with a numerous army against the Lombards, and in the year following established him as a temporal prince.

Q. Do you recollect in what year the prisoner came into France and anointed Pepin?

A. In the year 754.

Q. Then he never was properly established as a temporal Prince till the year of our Lord 755: And he obtained both his spiritual and temporal authority, it appears, by usurpers like himself?

A. He never was owned as a temporal Prince till the year 755, and after that he carried two swords, to signify both his terrestrial and celestial power, which he had blended together.

Henry IV. Emperor, sworn.

Q. Have you any knowledge of the prisoner at the bar?

A. I have. I have reason to know him; and so have many thousands. When I knew him he was called Pope Gregory VII.

Q. What authority did he arrogate over you as Christ's Vicegerent on Earth?

A. He claimed the power of appointing all persons to ecclesiastical dignities, while my subjects were to support them within my empire, at a very heavy expense. From a prevailing custom Emperors and Kings had long considered themselves empowered to act independently in this case, and appoint whom they thought proper. I refused to give up my right as Emperor and he persisted in the most insolent manner to demand my submission. Had the German Princes seconded my claim, it is more than probable, he would have been compelled to desist from his demands. But as nearly all Germany were then his devoted slaves, and civil discord divided the Empire, the imperious Pontiff ordered me to repair to Rome immediately, and clear myself of various crimes laid to my charge.

I absolutely refused to obey his summons, but assembled a Council of German Bishops at Worms. Before this Council the prisoner was charged justly, with several flagitious practices, deposed from his Pontificate, of which he was declared unworthy. He no sooner received information of what was done at Worms, but with all the violence possible, he thundered out his Anathemas on my head, to exclude me from the Throne, and absolve all my subjects from their oath of allegiance to me, as their lawful sovereign. This he did in

the name of the Vicar of Christ and Prince over all Nations, and no terms are sufficient to express the complicated scenes of misery that arose through the war which then took place, between the Civil and Ecclesiastical powers.

The Suabian chiefs, with Duke Rodolph at their head, then revolted from me; and the Saxon Princes followed their example. These united Powers were requested by the prisoner to elect a new Emperor; and accordingly they met at Tribur in the year 1076, to take council together. The result of this meeting was, the case being referred to the prisoner, he was to be invited to a Congress at Augsburgh. To various rigorous conditions imposed on me they added, that I must forfeit the Kingdom, if within the space of a year I was not restored to the bosom of the Church, and delivered from the Anathemas that lay on my head.

When things came to this extremity, and grew worse and worse every day, I was advised to go into Italy and implore in person, the clemency of the Roman Pontiff. I yielded to the ignominious counsel, passed the Alps amidst the rigor of a severe winter, and arrived in the month of February, 1077. Immediately I repaired to the fortress of Canusium, where the prisoner, as the pretended sanctimonious Vicar of Christ, at that time resided, with a young woman named Matilda, Countess of Tuscany, and the most powerful patroness of his church. At the entrance of this fortress

I stood three days in the open air, without the least regard paid by the prisoner to my situation. My feet were bare, my head uncovered, and my only raiment was a wretched piece of coarse woollen cloth, which was thrown over my body to cover my nakedness.

On the fourth day I was admitted into the presence of the lordly Pontiff, who with much difficulty granted me absolution, but he refused to restore me to the throne till the congress met. After this my eyes being enlightened to discover much of his wickedness, I opposed him with force of arms to the utmost of my power. I therefore was, by him excommunicated a second time, and Rodolph was declared lawful Emperor. My arms however were yet victorious; I slew Rodolph in battle and took the Pope prisoner. But being betrayed by my own son, I was compelled to resign my crown.

Basilaus II. King of Poland, sworn.

Q. Do you recollect the prisoner at the bar?

A. I do very well.

Q. What name do you know him by?

A. By the name of Pope Gregory VII.

Q. Did he ever presume to usurp authority over you in Poland?

A. He did. I was legally elected to the throne by the Nobles of Poland, and as regularly crowned. But some time after, through the death of one of his Bishops, the prisoner not only excommunicated me with all the cir-

cumstances of infamy that he could invent, but also hurled me from the throne, dissolved the oath of allegiance which my subjects had taken, and by an express and imperious *edict*, prohibited the Nobles and Clergy of Poland from electing a new King without his consent.*

Leopold, Duke of Austria, sworn.

Q. Did not the prisoner at the bar excommunicate and anathematize you, claiming that authority as Christ's Vicegerent on earth?

A. He did; he assumed the same power over me as over all princes, arrogating to himself this authority as the Vicar of Christ.

Q. What name did he go by when you knew him?

A. By the name of Pope Celestine III. he went by that name, almost at the close of the twelfth century.

Henry VI. Emperor, sworn.

Q. Were you not excommunicated and condemned by the prisoner, at the same time with Leopold, Duke of Austria?

A. I was. The prisoner at the bar had sent Richard I. King of England, to fight for him in the Holy Land. But on his returning home, Leopold and I seized and made him prisoner, The consequence was, that we were both excommunicated together.

*See Dlugossi. Hist. Polon. tom. i. p. 295.

Q. Did he do it in the name of the Vicar of Christ?

A. He did.

Alphonso X. King of Galicid and Leon, sworn.

Q. Did not the prisoner at the bar excommunicate and anathematize you, by the name of Pope Celestine III?

A. He did; it was on account of a marriage, into which I had entered.

John, King of England, sworn.

Q. Of what religion are you?

A. I have long professed the Roman Catholic religion, though I have differed much from the prisoner on account of his base conduct towards me.

Q. Will you relate to the Court what you know of the prisoner's assumed authority over you, as the Vicar of Christ, &c.?

A. When I knew the prisoner he went by the name of Pope Innocent III. At that time he ordered the Monks of Canterbury to choose one Stephen Langton, a cardinal, to be Archbishop, after a regular election had been made by the Convent and confirmed by me. I objected to his being received, and wrote to the prisoner, informing him of the consequences, in case he persisted in his demand. He then sent orders to some of his Bishops to lay the kingdom under an interdict, unless I received Langton. Such was my ignorance of real

religion and the deluded state of Europe, that I was unwilling to break off entirely my connexion with him. I therefore agreed to confirm the election made at Rome, but not making such concessions as the prisoner demanded, the interdict was proclaimed, all the places of worship were shut up for three years, and the dead buried in the highways, without the ordinary rites of interment.

This not producing the desired effect, he denounced a sentence of excommunication against me in the year 1208. This was followed about three years after, by another Bull, absolving all my subjects from their oath of allegiance, and ordering all persons to avoid me on pain of the same displeasure. But in the year 1212, he assembled a Council of his Cardinals and Prelates, deposed me, and declared the throne of England vacant. He then wrote to the King of France to undertake the conquest of Britain, and unite it to his for ever. At the same time he sent out another Bull, exhorting all Christian Princes to second the expedition, promising all who did, the same Indulgence he had granted for fighting against the infidels.

The French Monarch obeyed the prisoner, and collected a large army for the invasion, while I did all I could to repel it. But when at Dover, I met his artful legate, he so terrified me, by the report he gave me of the strength of the French army, and the disaf-

fection of my own, that I agreed to a shameful submission, and resigned my crown to the legate. I then took an oath of obedience, and delivered up my kingdom to the Papal jurisdiction. I was also obliged to promise, for myself and heirs, to pay an annual sum of seven hundred marks for England, and three hundred marks for Ireland, and that in case any of my successors should refuse to own the Pope's supremacy over England, or should object to pay the submission then required, they should forfeit their right to the British crown. In doing homage to the Pope, before his representative, the legate, I presented a large sum of money, which he trampled, with all the arrogance possible, under his feet, as a mark of my dependence; but not satisfied with this, he retained my crown and sceptre five days, and then gave them to me, as a special gift from the prisoner, then called his Holiness the Pope of Rome.

Cross-examined by Mr. Jesuit.

Q. Did you not publicly declare, when you signed the conditions on which you received the crown, that you had neither been compelled to this measure, by fear or by force, but that it was your *own* voluntary act, done by the advice of the Barons of the Kingdom?

A. I acknowledge I did sign such a declaration, but my long resistance proves it was never my voluntary act. The Barons also

despised me for what I did. But such was the confused state of things in England, that I was glad to sign any thing.

Philip, Duke of Suabia, sworn.

Q. Was there not a dispute between you and Otho IV. respecting the right to the Empire of Germany? And did not the prisoner at the bar interfere on this occasion, arrogating to himself authority, as Vicar of Christ, and Sovereign of the World?

A. There was such a dispute, and the prisoner did presume to settle the same as Vicar of Christ on Earth. He therefore thundered out his excommunications against me, and espoused the cause of Otho.

Q. What name did he go by then?

A. Pope Innocent III.

Otho IV. Emperor, sworn.

Q. Did the prisoner at the bar justify your claim and establish you as an Emperor of Germany, in opposition to Philip?

A. Yes. He sanctioned my claim and supported it, till the death of Philip, which happened in the year 1209, after which he excommunicated and deposed me and placed on the imperial throne, Frederic II. my pupil, in the year 1212. The prisoner then went by the name of Pope Innocent III.

Philip Augustus, King of France, sworn.

Q. Do you know the prisoner at the bar, and by what name was he called when you knew him?

A. I knew him well. He went by the name of Pope Innocent III.

Q. Were you not anathematized and excommunicated by him?

A. I was, for a divorce from Ingerburg, a Princess of Denmark.

Frederic II. Emperor, sworn.

Q. Did you not take a very active part in the wars in Palestine, known by the name of the Crusades?

A. Yes. I had the command of an army given to me by the prisoner at the bar, when he went by the name of Pope Gregory IX. I set out on the expedition, in the year 1228, and was crowned King of Jerusalem.

Q. Did not the prisoner excommunicate you, under the pretext of disobedience to his authority as Vicar of Christ?

A. He did, by different names. First, when he assumed the title of Pope Gregory IX. because I delayed to go on his expedition; which *bull* was drawn up in the most indecent and outrageous language. But I was so devoted to the service of the prisoner, that I set out, and arrived with a large army in the Holy Land, in the year 1228. But how great was my surprise when I heard, that

after my departure, this pretended Vicar of Christ, had made war against me in Apulia, and was using his utmost efforts to arm all the European powers to join him. As soon as I heard of these perfidious and violent proceedings, I returned to Europe in the year 1229, defeated the Papal army and retook the places I had lost in Sicily and Italy. After this I was induced to make peace with the prisoner, and he gave me public absolution.

This peace, however, was but of a short duration; for it was not possible that I could long bear the insolent proceedings, and the imperious temper of this headstrong pontiff. I broke therefore all alliance with him and was no longer considered friendly to his ambitious authority. This with other steps, that were equally provoking to his avarice and ambition, drew the thunders of the Vatican anew upon my head, in the year 1239. He therefore excommunicated me publicly, with all the circumstances of severity that vindictive rage could invent and I was charged with the most flagitious crimes and impious blasphemies, by the outrageous pontiff. He then sent a copy of this terrible accusation to all the courts of Europe, while my victorious arms maintained my ground and reduced him to the greatest straits.

To get rid of these difficulties, under which the prisoner labored through his ambition, he convened in the year 1240, a general

council at Rome, with a view to depose me by the unanimous suffrages of his Cardinals and Prelates, that were to compose that assembly. But I disconcerted that audacious project by defeating, in the year 1241, a Genoese fleet; on board of which the greatest part of these Prelates were embarked. I committed to confinement these reverend Fathers, seized all their treasures, which disappointment, attended with others, so dejected the prisoner, that he changed his name to that of Celestine IV.

He had scarcely assumed this new title, before he claimed another, that of Pope Innocent IV. but although he had altered his appellation, his arrogance and fury remained the same. However, by this new name, he proposed terms of peace, but they were too imperious and extravagant, not to be rejected with indignation. The prisoner, not thinking his person safe in any part of Italy, set out for Genoa, and afterwards for Lyons, in the year 1244. Here he assembled a council the following year, when he deposed me, and declared the imperial throne vacant.

This unjust and insolent measure was regarded with such veneration, and looked upon as so weighty by the German Princes, who were blinded and seduced by the superstition of the times, that they proceeded instantly to a new election. Henry, Landgrave of Thuringia, was therefore first elected, and after

his death William, Count of Holland, to the head of the Empire. Far from being dejected by these cruel vicissitudes, I continued to carry on the war in Italy, and oppose the prisoner to the utmost of my power, until a violent dysentery disabled me from taking the command of the army, on the 13th of December, 1250, in Apulia.

Cross-examined by Counsellor Quibble.

Q. You say, that Innocent IV. proposed conditions of peace, that were too imperious for you to submit to? Do you know what they were?

A. Yes, I certainly do, very well.

Q. What were they?

A. The preliminary conditions were, First, That I should give up entirely to the Church, the inheritance which was left to it by Matilda: And Secondly, That I should oblige myself to submit to whatever terms the Pope, or prisoner at the bar, should think fit to propose, as conditions of peace.

Philip, King of France, sworn.

Q. What name did the prisoner at the bar assume when you knew him?

A. Several. I knew him when he was called Pope Boniface VIII. Pope Benedict XI. and Pope Clement V.

Q. Will you relate to the court what you knew of him in France, during your reign?

A. About the beginning of the fourteenth century, when the prisoner was known by the title of Pope Boniface VIII. he sent me one of the haughtiest letters imaginable, in which he asserted that I, with all other Kings and Princes whatever, were obliged by a divine command, to submit to the authority of the Pope, in all political and civil matters, as well as religious. I answered him in terms expressive of contempt. He rejoined with more arrogance than ever, and in that famous bull, *Unam Sanctam*, which he puplished at this time, he asserted, that Christ Jesus had granted a two-fold power to the Church, or the *spiritual* and *temporal* sword to him. And also, that he had subjected the whole human race to his authority, as Roman Pontiff, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation.* And he maintained, in express terms, that the Universal Church was under his dominions; and that Princes and Lay-patrons, Councils and Chapters, had no more power in spiritual things than what they derived from him as Vicar of Christ.

I then assembled together the Peers of France, in the year 1303. And although several Princes had failed in the attempt to check his ambition, I resolved to try. I ordered William de Nogaret, a celebrated lawyer, to

* This Bull is yet extant in the Corpus Juris Canon. Extravagans Com. Lib. i. tit. De majoritate et obedientia.

draw up accusations against him, publicly charging him with heresies, simony, and many vices, demanding a Council to depose such an execrable Pope. Immediately after this he excommunicated me and all my adherents.

Far from being terrified by any papal thunder, I again assembled the states of the kingdom, to sit in judgment upon him. After which I sent William de Nogaret, the lawyer, to seize him and bring him a prisoner to Lyons. Boniface, who then lived in perfect security at Anagni, was taken agreeable to order, by this resolute man; but being rescued by the inhabitants, he soon changed his name, through the illness, occasioned by the rage into which the lawyer had thrown him.

Emperor Sigismond, sworn.

Q. Do you not profess the Roman Catholic Religion?

A. I have long professed to be a Roman Catholic, and I confess I have been so deluded, that I have even worshipped the prisoner at the bar.

Q. Do you recollect attending a rebellious convention, called the Council of Constance, convened by the prisoner?

A. I do. It was at Constance, was opened in the year 1414, and sat about three years and a half.

Q. Do you know the reason assigned for calling this Council?

A. I do. It was to heal the divisions which had long rent the church. But there were others.

Q. Will you relate to the court, some of the principal disorders that were then thought to require a remedy?

A. I Will. When I came to the imperial throne, I found the Church called after the name of the prisoner, divided into two great factions, and was governed by two who professed to be the Pontiff and Vicar of Christ. The prisoner, then at Rome, went by the name of Pope Boniface IX. and the other who resided at Avignon by that of Pope Benedict XIII. Soon after this, the prisoner assumed a new title, that of Pope Innocent VII. and in about two years after another, and was called Pope Gregory XII. Benedict being besieged in Avignon, by the King of France, escaped first to Catalonia and afterwards to Perpignan, but did not relinquish his pretensions to the Popedom.

A plan of reconciliation was however formed and the two contending Pontiffs bound themselves, each by an oath, to make a voluntary renunciation of the papal chair, if necessary for the peace and welfare of the church. This agreement they violated in the most scandalous manner. Eight or nine Cardinals deserted Benedict, on account of his place of residence, and united themselves to the others who espoused the claim of the pris-

oner, when they agreed to assemble a council in Pisa, on the 25th of March, 1409. This assembly accordingly met, on the 5th of June, pronounced a heavy sentence of condemnation on both their names, for being guilty of heresy, perjury and various other crimes. They also declared them unworthy of the smallest honor or respect.

But however strange it may appear to the Court, they proceeded to elect the prisoner, by a new title known in the papal list, by the name of Pope Alexander V. which so far from promoting peace in the Empire, divided the people into three divisions and hurled all Europe into confusion. The King of France and several other Princes labored with me to restore tranquillity; I requested the prisoner to call a council, who having in about a year, assumed the appellation of Pope John XIII. he consented, and accordingly issued out his summons to meet at Constance in the month of November, 1414.

Before the meeting of this council, there were great commotions in several parts of Europe, but more especially in Bohemia, about religion. There was one John Huss, once a Priest under the prisoner, and Professor of Divinity in the University of Prague, who preached with great freedon against the supremacy, government, vices and wickedness of the prisoner and his Clergy, against whom

he manifested the firmest opposition. He was a man of the highest reputation for the purity of his doctrine and life, so that no other charge could be brought to oppose him but his opposition to the prisoner's authority. The Archbishop of Prague and the Clergy in general were so greatly incensed, that they brought an accusation against him before the prisoner and he was excommunicated in the year 1410.

Huss, however, continued to preach in the same manner and many embracing his doctrine, he was ordered to repair to the Council at Constance, to answer to the charges brought against him. I knew well that his appearance would be attended with danger to his person, as I was confident that he had many enemies to encounter with. I therefore granted him a safe conduct to Constance, security while he continued there and every protection on his return, on his consenting to attend; all of which I promised in the most solemn manner. He obeyed the summons and vindicated his conduct before the Council in a manner that greatly surprised his adversaries. But, he was declared to be an *heretic*, was cast into prison, and condemned to be burnt. I pleaded my solemn promise to secure him from injury, but it was over-ruled: when, to satisfy my guilty conscience, and remove every impediment out of the way in

future, a law was framed, that *Faith must not be kept with heretics.** He was therefore burnt on the 6th of July, 1415.

Q. Was there not another also condemned by the same Council and burnt at the same place?

A. Yes. His name was Jerome of Prague, John Huss's companion and friend, who accompanied him to Constance, with the design of supporting his persecuted friend. He was burnt on the 30th of May following.

Q. Did you violate your oath, because that Council, or rebellious Convention, formed that infamous decree, in the name of the Vicar of Christ?

A. I confess I was awfully deluded. I knew nothing of the laws and statutes of the Sovereign of heaven. They were hid by his Priests from me. Could I only have seen the consequences that followed, it is more than probable I should never have violated my promise, as a civil war was kindled, and the Bohemians revolting, maintained and defended their opinions, by arms as well as arguments.

Q. As you were present at that council, or disaffected assembly, will you relate to the court what you know of the reasons why the prisoner changed his name during the time the council sat?

A. When he yielded to my entreaty, as I before noticed, he summoned the council, by

*Council of Constance, Sess. xix.

the name of Pope John XXIII. but after the assembly met, they decreed, that the names of Benedict XII. Gregory XII. and John XXIII. should be branded with infamy and contempt, especially the one by which the council was collected, for having among other things laid to his charge, maintained openly and obstinately, that the souls of men die as the souls of beasts; and that there is neither heaven nor hell.* It was then agreed that the prisoner should be elected by a new and better title, which was done accordingly, and he assumed that of Pope Martin V. Vicar of Christ and prince of the Apostles. And I confess that being deluded by him I kneeled down, kissed his feet and worshipped him.

Q. Do you recollect his sending ambassadors to Constantinople by this name, with some particular instructions?

A. I do.

Q. Do you know the prisoner's hand writing?

A. I do.

Q. Did you ever see this paper before? (A paper was produced to this witness.)

A. I have; it was written by the prisoner, by the name of Pope Martin V.

The paper was then read, it was the instructions of the ambassadors sent to Constantinople: the beginning of which will shew the

*See Council of Constance, Sess. xi.

the impiety and leave no doubt on the minds of any, if he had usurped the dignity and titles of our beloved Sovereign or not. It was as follows:

"The Most Holy and Most Blessed, who "hath the Heavenly Empire, who is Lord on "earth, the Master of the Universal World, "the Father of Kings, the Light of the "World, the Most High and Sovereign "Bishop, Martin, by divine providence com- "mandeth unto Master *Anthony Mason*," &c.

Here the people appeared filled with indignation, and were so irritated, that the court could not proceed for several minutes. And it is probable, the prisoner would have been dragged from the dock, and have become the object of the vindictive rage of the populace, but for the *Lord Chief Justice*, who after obtaining silence observed, that however hideous and numerous the offences of the prisoner might be, it was just that he should have a fair and legal trial.

Mr. Historical Truth again called.

Q. Do you know the hand-writing of the prisoner by the name of Pope Martin V.

A. I am well acquainted with it.

Q. Is this his writing? (Here it was shown him.)

A. It is.

Q. (From a Juror.) Did you ever see it printed?

A. I have. It is inserted in the Council of Siena, held a little after, and was printed in Paris, in the year 1612.

Louis XII. King of France, sworn.

Q. Look at the prisoner at the bar. Have you been acquainted with him?

A. I have been acquainted with him. He lived at Rome when I knew him and was called Pope Julius II. Vicar of Christ and Prince of the Apostles.

Q. Did he not by this name assume a military appearance, and look more like a Warrior than a Priest?

A. He did. His delight was in carnage and blood.

Q. Was it to support his usurped authority he became a warrior?

A. The reason he appeared as a military Pontiff, was not only to support what power and authority he had unjustly acquired, but to extend his territories and government over all nations and kingdoms, agreeable to his title, Prince over all Nations and Kingdoms.

Q. Will you relate to the Court, what you recollect of his character and conduct, as the pretended Vicegerent of Christ.

A. When I first became acquainted with him I understood that it was common for him every few years if not weeks, to assume a new title. He therefore had been known by a prodigious number of names before he went

by that of Julius II. By this name he was guilty of the most odious vices too detestable to be named, but which he committed without the least limitation or restraint. To his truly horrid list of vices, I must add, the most savage ferocity, audacious arrogance and the most extravagant passion for war. He therefore lived in camps, amidst the din of arms, and was ever ambitious for that fame which is acquired from battles won and cities laid desolate.

The prisoner had kept a standing army, to fight his battles, from the year 1054, when he was known by the name of Pope Leo IX. and often laid towns and villages in ruins, and deluged nations in human gore.

By the name of Julius, he entered on his military enterprise by declaring war against the Venitians, and being strengthened by the Emperor, in alliance with me, he afterwards laid siege to Ferara. After this he turned his arms against France, and engaged the Venitians, Spaniards and Swiss to support him in this campaign. In short the whole time he went by this name, was one continual scene of military tumult, nor did he allow Europe to enjoy a moment's tranquillity.

Q. Did you not endeavor to check his military career and set bounds to his ambition after the alliance was broken between you and him?

A. I did. For although I had been deluded

into his religious opinions, and was considered a Roman Catholic, yet provoked by this arrogant Pontiff I resolved to turn my arms against him, and if possible overthrow the power of Rome. That my design might be clearly understood, I ordered a medal to be struck with a menacing inscription, representing Rome by the title of Babylon on the coin.

Several Cardinals also, encouraged by the protection of the Emperor Maximilian I. and me, assembled a council at Pisa in the year 1511, with the design of setting bounds to the prisoner, so formidable by this warlike name. He on the other hand, gave orders for a council to meet in the palace of the Lateran in the year 1512, in which the decrees of the Council of Pisa were condemned and annulled, in the most injurious and insulting terms. He likewise prepared to proclaim his usurped power as the Vicar of Christ, and thunder out the most dire and tremendous anathemas on my head, but which he had scarcely accomplished before he was compelled to change this audacious name, in the midst of his ambitious and vindictive career.*

Henry VIII. King of England, sworn.

Q Are you the same King Henry that received from the prisoner the title of Defender of the Faith?

* See Father Paul's Hist. Council Trent, P. 3. Mosh. Ec. Hist.

A. I am.

Q. How came he to bestow on you that title?

A. At the time I owned his supremacy in England, I wrote a book against Luther and the Reformation in Germany. This I published in the year 1521 with intent to defend the power and government of the Roman Pontiff. He then in return gave me the title, which has been used from that day.

Q. Did he not after this, anathematize, excommunicate and deprive you for rejecting his supremacy in England.

A. He did. Being instructed in the principles of popery, I constantly looked to the prisoner's absolving power and unlimited indulgences. In the year 1533, I published a divorce with Queen Catharine, and married Anna Boleyn, without his consent: not but he would have granted my request, however criminal in its nature, but for fear of displeasing the Emperor of Germany, to whom Catharine was aunt. The prisoner then gave judgment against me, not for doing what I did, but for doing it without his authority as Vicar of Christ.

This proved the cause of my separation from him, for in the beginning of the year 1534, I issued out an *edict*, rejecting his supremacy, forbidding any of my subjects to carry any money to Rome, or pay the Peter's pence, (a common tax laid on countries that

acknowledge the Roman Pontiff's authority.) I soon after chased out of England, all the collectors of this tax, and otherwise injured the coffers of the prisoner at the bar.

Q. What name did the prisoner go by then?

A. By the name of pope Clement VII. Afterwards Pope Paul III. By this name he issued out his thunderbolt of excommunication, to deprive me of the kingdom, all my subjects of whatever they possessed, and to anathematize all my adherents. He also commanded all my subjects to deny me obedience, strangers to take up arms against me and my people, promising all who did, our property for a prey, and our persons for slaves.

Q. In what year was this Bull issued.

A. On the 17th of December, in the year 1538.

Joan, Queen of Navarre, sworn.

Q. Did not the prisoner at the bar presume to arrogate authority over you as Vicar of Christ on earth?

A. He did. During the sitting of the Council of Trent, he frequently designed to accuse me as a favorer of *heretics*, but as he met with some opposition from the Emperor's Ambassadors in the case of Queen Elizabeth of England, he omitted to bring the cause into the Council: but in the year 1563, he caused a citation to be affixed on the gate of St.

Peter's Church in Rome, and other public places against me. Ordered me within six months to appear before his tribunal, to defend myself, and shew cause why I should not be deprived of all my dignities, states and dominions: my marriage made void, and my children illegitimate. And also incurred other penalties, declared by the canon against *heretics*. He was then called Pope Pius IV. I did not obey his orders, the King of France protected me.*

Elizabeth, Queen of England, sworn

Q. Are you not Queen of England.

A. I am. I was crowned Queen after the death of my cruel half-sister Mary, in the year 1558.

Q. Did the prisoner at the bar exercise any authority over you as the pretended Vicar of Christ?

A. He did. I had seen so much of the tyranny and cruel conduct of the prisoner during the reign of Mary, that I could not but detest both his name and government. However, my sister's ambassador being yet at Rome, he was ordered to make it known that I had ascended to the throne.

The prisoner, then called Pope Paul IV. according to his usual arrogance, declared that England was held in *fee* to the Apostolic See of Rome, and I could not succeed, as he

* Council of Trent, p, 794.

had by the name of Clement VII. and Paul III. declared me illegitimate. He also asserted, that it was great boldness in me to assume the government of England without his consent; but said that as he was always desirous to shew a fatherly affection, if I would renounce my pretensions, and leave it entirely to him, he would do all he could for me with honor to the Apostolic See.

I treated his pretended fatherly affection with that contempt it merited. The Parliament met. All the laws made by Mary in favor of the Popish religion were abolished. The prisoner's Supremacy denied, Images taken out of the churches and the revenues arising from monasteries under the power of Rome, forfeited to the nation. I was then considered a heretic, yet such was his dissembling conduct, that in the year 1560, he invited me and my Bishops to attend the Council of Trent. This he did when he was called by the name of Pope Pius IV.*

After this he grew outrageous, and would have proceeded against me in this Council, in the year 1563, but was prevented by the ambassadors of the Emperor. However he issued out his Bull to anathematize and excommunicate me and to deprive me of my Crown, Dominions and Title, and to absolve all my subjects from their allegiance. He also

*See Council of Trent. p. 436.

pretended to raise Ireland to an Independent Kingdom, and many other things highly prejudicial to the British Nation. He issued out his Bulls in the name of Vicar of Christ, Prince over all Nations and kingdoms, and arrogated authority both in heaven and earth.

Q. Did he change his name again, after he had assumed that of Pope Pius IV?

A. Yes, several times. His Bull to deprive me, was signed by the name of Pope Pius V. and afterwards by that of Pope Gregory XIII.

Henry III. King of France, sworn.

Q. Are you Henry III. sovereign of France, who was assassinated by one of the prisoner's emissaries called a Monk?

A. I am. The Monk's name was Clement.

Q. When did you ascend the throne of France?

A. On the death of my brother, who is known in history by the name of the sanguinary Charles IX. I had previous to my ascension to the crown of France, been chosen King of Poland, but hearing of my brother's death, I with difficulty escaped to France, and quietly took possession of the throne, by the name of Henry III.

Q. Were you not King, when what was called the Holy League was formed by several princes under the government of the prisoner, to attempt to annihilate the people called Hugonots from off the face of the earth, and at

the head of whom was that noted agent of the prisoner, who spilt rivers of human blood, the Duke of Guise?*

A. I was. I remember the league called the Holy League, and recollect the infamous conduct of the Duke of Guise.

Q. Were you supposed to favor the Hugonots or Protestants, in opposition to the orders of the prisoner, and the league of the princes?

A. Yes; and the consequence was, one Clement, a Monk, under the authority of the prisoner, assassinated me in the year 1589; and the common report throughout Europe was, that I died of the wound.

Q. Do you believe that what this priest did was by the order of, and with the prisoner's approbation?

A. I do believe it; for when he was known by the title of Pope Sixtus V. he delivered a famous oration, in which he applauded this act of the Monk, as both *admirable* and *meritorious*.†

Henry IV. King of France, sworn.

Q. Did you succeed Henry III. to the throne of France?

* Historians inform us, that in the civil wars on account of religion, above 1,000,000 of lives were lost, 150,000,000 livres spent; and 9 cities, 400 villages, 2000 churches, 2000 monasteries, and 10,000 houses were burnt or otherwise destroyed. Vide Guth. Geog. France.

† See Spirit of Popery, chap. viii. and Sir R. Steele's Rom. Eccl. Hist. No. III. IV.

A. I did.

Q. Did the prisoner at the bar manifest considerable opposition to you, after you came to the throne?

A. He did. I professed to be an enemy to his government, and he viewed me as a *heretic*. The consequence was, I had to wade through innumerable difficulties, and was often driven with my little court to the greatest distress for the common necessaries of life. The prisoner wished one of the Cardinals to be proclaimed King, and the princes in league with him, (through my being considered a Hugonot,) appeared ready to obey his mandate. I therefore had to dispute every inch of ground with their combined forces, but at last was established on the throne.

Q. Were you not compelled to own the authority of the prisoner, and profess to be a Roman Catholic?

A. I was. I had experienced such a variety of successful and unsuccessful events, and had so many enemies to encounter with that I was led into this measure from what was recommended to me as *prudent*, my religion being the only obstacle in the way of the enjoyment of the crown of France in peace. Thus deluded, I went publicly to mass, and with great difficulty obtained absolution from the prisoner. This however produced wonders among the people; all France submitted to my sceptre, and I had only Spain to contend with,

which was soon silenced by my victorious army.

Q. Was it not supposed afterwards that your profession of attachment to the prisoner's government was not sincere, and that you relapsed again into heresy?

A. It was. Having re-established tranquillity among my people, I caused an edict to be proclaimed, to secure my old friends the Protestants the free exercise of their religion, which decree is known as the Edict of Nantes. The prisoner was much offended at this, and afterwards I was assassinated in the streets of Paris, by one of his domestic servants, one Ravilliac, a Friar, in the year 1610. A corpse was interred which all France was given to understand was mine, and from the report of this, the prisoner supposed I was really dead.

James I. King of England, sworn.

Q. Have you any knowledge of the prisoner at the bar as Pope of Rome?

A. I have.

Q. By what name was he called when you knew him?

A. By several; but when he was called Pope Clement IX. I took the most notice of him.

Q. Did he not publish a Bull against you previous to your being crowned King of England, with intent to deprive you of your right to the throne?

A. He did. He well knew that when I came to the throne, I would never allow Popery to be encouraged in England, and that I would oppose his rebellious arms when I was established. He therefore issued out a Bull to exclude me from my right to the crown, and commanded all the English Romanists to do their utmost to keep out the Scottish heretic, as he called me: And that I might not in any wise be admitted to the kingdom of England, unless I would be reconciled to his supremacy, receive my crown from his hands, and conform myself and all my subjects to the Popish religion.*

Q. Did he publish this Bull or rebellious proclamation in the presumed title of Vicar of Christ, and Prince over all Nations?

A. He did. He always acted in that character before and after I came to the throne. The generality, if not all of his Bulls, are issued forth in direct conformity to and with the injunctions and decisions of his conventions of rebels, called General Councils, of which the prisoner is chairman.

Q. When did you begin your reign in England?

A. In the month of March, in the year of our Lord 1603. But his Bull was published full two years before.

Q. Was there not a scheme laid by a con-

*Carte's Ormond, vol. i. p. 33.

siderable number of traitors belonging to the society that is headed by the prisoner, to destroy you and both houses of Parliament by gunpowder, soon after you came to the throne?

A. There was. It will long be remembered by Protestants, and is known in history as the Gunpowder Plot.

I had ordered both houses of Parliament to assemble on the 5th of November, in the year 1605. The Queen also and Prince of Wales were expected to be present, and I, agreeable to my duty to deliver a speech from the throne. Under the Parliament house was a vault, into which they had conveyed thirty-six barrels of gunpowder, which were carefully concealed under faggots and piles of wood. This horrid conspiracy was kept a secret for near eighteen months, the conspirators being all sworn with what is called a sacramental oath. However, the kind providence of our most gracious Sovereign defeated their dark, diabolical designs, in such a visible manner, as to make it evident that the Lord reigned.

About ten days before the long wished for meeting of Parliament, I received notice of the malicious plot, but search was purposely delayed till the night immediately preceding the assembly. A magistrate then with proper officers entered the vault, and found there one Guy Fawkes, who had just finished all his horrid preparations, with matches and every

thing proper in his pocket to set fire to the train. He was immediately seized, when his countenance betrayed the savage disposition of his heart. He afterwards regretted that he had lost the opportunity of destroying so many *heretics* and made a full discovery.

He with a number of other conspirators were executed in different parts of England, among whom was a particular emissary of the prisoner, one Garnet, a Jesuit; and so deluded were other rebels who survived him, that they fancied miracles wrought by his blood, and in Spain he is considered a martyr. I have very briefly related their destructive plot, and the merciful deliverance of Almighty God. But, from which, it must evidently appear, that the prisoner's orders were obeyed by such as were connected with him in England, and that agreeable to his Bull, they did their utmost to deprive me of my throne, when they planned the destruction of my person, family, and Protestant Parliament.

Cross-Examined by Counsellor Quibble.

Q. Are you sure, that the prisoner at the bar was concerned in this plot, or that it was a popish plot?

A. I am certain that he was the ringleader of the conspirators, and that Roman Catholics only were concerned in it.

Q. You know that reports are very contradictory respecting the manner of its being

discovered. Some say that a Roman Catholic peer, (Lord Mounteagle) received a letter desiring him to shift off his attendance in parliament, and who not being able to explain its contents brought it to you. Others that Henry IV. King of France communicated it to you, and many deny that the prisoner knew any thing of it. Can you tell by what channel you received the information?

A. The channel through which I received the intelligence cannot invalidate the fact. The prisoner published his orders to the Roman Catholics in England, and commanded them to do their utmost to deprive me. What was done was agreeable to his orders. They who did it were all his own servants, and before their execution they confessed their guilt.

Charles VI. Emperor of Germany, sworn.

Q. Look at the prisoner at the bar. Have you any knowledge of him?

A. I have. I recollect him by the name of Pope Clement XI. and several other titles.

Q. Did he ever presume as the Vicar of Christ, to make void and of no effect, any covenants or treaties which you made as Emperor of Germany?

A. He did.

Q. Will you relate to the Court what *treaty* he declared null and void, which you had confirmed?

A. After much human blood had been spilt

on the continent to support the prisoner's authority, I executed the treaty of Alt' Radstadt, and thereby confirmed certain privileges to some of my Protestant subjects. And I also entered into alliance with the Protestant princes of the Empire. After which, the prisoner sent a letter to me bearing date the 4th day of June, 1712, wherein he wrote as follows, which I will repeat.

" We by these presents denounce to your " Majesty, and at the same time, by the au- " thority committed to us by the Most Omni- " potent God, declare the above mentioned co- " venants of the treaty of Alt' Radstadt, and " every thing contained in it, which are any " wise obstructive of, or hurtful to, or which " may be said, esteemed, pretended, or under- " stood to occasion, or to bring, or to have " brought the *least* prejudice to, or any ways to " hurt, or to have hurt the Catholic faith, di- " vine worship, the salvation of souls, the au- " thority, jurisdiction, or any rites of the " Church whatsoever, together with all and sin- " gular matters which have followed or may " at any time hereafter follow from them, to " be, and to have been, and perpetually to re- " main hereafter, *de jure*, null, void, invalid, un- " just, reprobated, and evacuated of all force " from the beginning; and that no person is " bound to the observation of them, or any of " them, *although the same have been repeatedly* " *ratified or secured by an oath;* and that they

" neither could nor ought to have been, nor " can, nor ought to be observed by any person " whatsoever." *

All the Princes being examined, the Attorney General stated to the Court, that although he had detained them a considerable time in the examination of so many Emperors and Sovereigns as witnesses on this important occasion, yet the case was too momentous not to demand the fullest investigation. And though he now considered the overt act, of deposing of Princes in the name of Christ's Vicar fully proved, yet he was compelled to trouble the Court a little longer on this subject, while one or two other witnesses were examined, whose testimony he considered to be too weighty to pass by.

Mr. Hibernia Catholic, sworn.

Q. Do you recollect any thing respecting an oath of allegiance, that was in contemplation in the Irish Parliament, to be taken by you and Irish Catholics, that required your detestation of that dangerous and abominable decree of the Council of Constance, which declares, that *Faith is not to be kept with heretics;* and that Princes deprived by the Pope, may be deposed or murdered by their subjects?

A. Yes, I do. It was in the year 1768.

Q. Did the prisoner allow you to declare

* See Dr. Duigenan's Speech in the Imperial Parliament on the Catholic Question, 1805.

your abhorrence of these pernicious principles, in swearing allegiance to your King?

A. No, he would not. The Pope's Legate, then at Brussels, wrote to us in the following manner: "That the abhorrence and detesta- "tion of the doctrine, that faith is not to be "kept with heretics, and that Princes deprived "by the Pope may be deposed or murdered "by their subjects, as expressed in that pro- "posed oath, are absolutely intolerable, as he "states, those doctrines are defended and con- "tended for by most catholic nations, and the "Holy See has frequently followed them in "practice. On the whole, he states, that as "the oath is in its whole extent unlawful, so "in its nature, it is invalid, null, and of no "effect, in so much as that it can by no means "bind or oblige the conscience."*

Q. Did he presume to promise you what he calls indulgences, for your disobedience to his commands as Christ's Vicegerent on earth?

"Yes. In a prayer book I commonly use, called *Catholic Piety*, you may see as follows: "Pope Clement XIV. the 5th day of April, "1772, granted an Indulgence of seven years "and seven quarantines, to all the Catholics "of this kingdom, as often as they devoutly "repeat the Acts of *Contrition*, or *Faith*, *Hope*, "and *Charity:* the daily practice of which is "most earnestly recommended to the faithful, "as an excellent form of prayer. This INDUL-

*Dr. Duigenan's Speech.

" GENCE may be applied to the relief of souls in " Purgatory."

Mr. *Historical Truth* being further examined, confirmed the several testimonies given.

Q. As your knowledge of the prisoner is more general than that of any individual witness yet examined, have you taken notice of any other circumstances not related, respecting his assuming power over Kings and Princes, as the Vicar of Christ, &c?

A. I have. I have taken notice of several Emperors and Princes whom he has deposed, whose names are not particularly mentioned in the indictment. He has ever acted, as far as circumstances would permit, on this pernicious and tyrannical maxim, which he has carefully and constantly inculcated, " That the Bishop of Rome is the supreme Lord of the Universe, and that neither Princes nor Bishops, Civil Governors, or Ecclesiastical Rulers, have any lawful power in church or state, but what they derive from him." He therefore distributed crowns and nations to the subjects of his pleasure, and not only usurped the despotic government of his church, but also claimed the empire of the world, and thought of nothing less than subjecting all the Kings and Princes of the earth to his lordly sceptre.

When called Pope Innocent III. he disposed in Asia and Europe of crowns with the most wanton ambition. In Asia he gave a king to the Armenians. In Europe, in the year 1204,

he conferred the regal dignity on Primislaus, Duke of Bohemia, and the same year sent an extraordinary Legate to invest Johanicius, Duke of Burgaria and Walachia, with the ensigns and honors of royalty, while with his own hands he crowned Peter II. of Arragon, who had rendered his dominions subject and tributary to his government. He gave a rare specimen of Papal presumption, under the title of Pope Alexander VI. when he divided South America between the Spaniards and Portuguese. It is truly astonishing how many princes were duped by him. Henry II. king of England, submitted to be whipped by monks at Beckett's tomb, by order of the prisoner. Many examples I might give of his pretensions to universal dominion, which Europe beheld with astonishment, and to its eternal reproach, with the ignominious silence of a blind passive obedience.

Q. Has the prisoner any regular articles of allegiance or faith, to which he requires the subscription of those who acknowledge him as Vicar of Christ?

A. He has. The present are such as were made when he was called Pope Pius IV. part of which is as follows: "I do acknowledge the "Holy Catholic and Apostolic Roman Church, "to be the Mother and Mistress of all Churches, and I do promise and *swear obedience* to "the Bishop of Rome, the successor of St.

" Peter, the Prince of the Apostles, and Vicar " of Jesus Christ."

Q. Will you relate to the court what you know of the assumed power of such as are connected with, and who receive their authority from him, as Christ's Vicegerent on earth, as Cardinals, Priests, &c.?

A. I took notes of what several of them have published to the world, and I recollect that Peter de Besse, a priest, wrote a book, which he called *The Royal Priesthood*, and that in the second chapter he thus speaks: " St. " Peter addeth, that all Priests are Kings, in " token whereof they wear the crown." And in the third chapter he says, " The Priesthood " and the Godhead are in some things to be " paralleled, and are almost of equal great- " ness, since they have equal power." Again he adds, " Seeing that the Priesthood walketh " hand in hand with the Godhead, and that " Priests are Gods, it goes far beyond the " kingly power, and priests are far above " kings." And he then calls them " masters of " kings, surpassing as much in dignity the " royal office, as the soul surpasses the " body!"

He then declares, what he had taken from the writings of Cardinal Baronius, " Incredi- " ble things, but yet true, that the power of " the priests is so great and their excellency " so noble, that heaven depends upon them."

In the same place, comparing priests with Joshua, he saith, "Joshua stopped but the sun, "but these stay Christ, being in heaven in the "midst of an altar. The creature obeyed the "first, but the Creator obeys the last, the sun "the one, and God the other, as often as they "pronounce the sacred words." On the whole he concludes, that "Whatever God is in hea-"ven, the priest is the same on earth."

Q. Did this priest publish this to the world as the sentiments of an individual, or was it generally understood, that priests in general have this authority delegated to them by the prisoner at the bar?

A. Priests derive all their power from him, and act by his commission. As a proof that the sentiments I have delivered from this one, are such as are received by men of this description, when this book was published in Paris, the approbation of the Faculty of Divinity was given to the whole, and prefixed in the front of the book. This body of men act in conjunction with the prisoner.

Q. (From a Juror.) Did you ever hear others speak in like manner?

A. Yes. I have heard many declare as bad, if not worse.

Q. Did any of them write the same?

A. They did. Gabriel Biel, another Priest, said, that "the Angels, citizens of heaven, "dare not aspire to the authority of the Priest-"hood:" and again, "Passing by the bands of

"Angels, let us come to the Queen of heaven "and Lady of the world. The same through "the plenitude of Grace she goes beyond all "creatures, yet she yields to the Hierarchs "of the Church in the execution of the myste- "ry committed unto them." And again he says, "Christ is incarnate and made flesh in "the hands of the priests, as in the Virgin's "womb, and that priests do create their Crea- "tor, and have power over the body of "Christ."*

Antichrist. (To the last witness.) You have omitted to produce the authority, on which Father de Besse, declared the power of priests. You should have noticed that he produced a portion from the New Testament, and founded his power on the Act Matt. xvi. 18.

Witness, Historical Truth. It is true, I did see a reference to that Act, but I think that if it should be read, it would, if possible, make bad worse.

Antichrist. Let the act be read.

Lord Chief Justice. It shall be read.

The *Clerk of the Crown* then read the statute. Matt. xvi. 18. "And I say also unto "thee, that thou art Peter, and upon this rock "I will build my church; and the gates of hell "shall not prevail against it."

Lord Chief Justice. What is there in this statute, to authorize either you, or your priests

*See his 4th Lesson in the Canon of the Mass.

to assume your power, and commit rebellion against our Sovereign?

Antichrist. Christ said these words to St. Peter and St. Peter gave this power to me at Rome. I do not consider it rebellion, when I have such authority to act upon.

Lord Chief Justice. What an awful delusion you must lie under! To suppose, that our Sovereign Lord the King, should commission Peter to empower you to establish your throne, in open rebellion against his crown and dignity! I hope you don't wish to say that Peter is a traitor? He is too well known in this court to be suspected of rebellion. We shall be able to prove that he never gave you any commission or authority.

Antichrist. If he was present he would confess, that what I say is true.

Court. He is in court; and we have no objection to his being the next witness called.

Simon Peter, the Apostle, was then called, who quick as vivid lightning appeared. It was truly gratifying to see this witness, with so much of heaven in his countenance, while the court and large concourse of people assembled, were wonderfully delighted. He was examined by the Attorney General.

Q. Are you the Apostle Peter, servant of the Most High God?

A. I am; and by the grace of God I am what I am. To my Sovereign Lord I am indebted for the honor of my employment,

Q. As we have frequently been told by the prisoner, that you have some knowledge of him and that you gave him his authority, we have taken the liberty to call on you to satisfy the court on this subject, believing you will confirm the high opinion they entertain of you. Look at the prisoner at the bar. Do you recollect ever having seen him before?

A. No, I do not know him. I never saw him before in my life.

Ant. Don't you recollect seeing me at Rome?

Peter. No. I could never see you at Rome; for I never was there.

Ant. Do not you recollect, that you sat in St. Peter's Chair at Rome, as Prince of the Apostles?

Peter. No. I know nothing of Rome; nor have I the smallest knowledge of you. I am really a stranger to your very language; I do not understand what you mean either by St. Peter's Chair or Prince of the Apostles.

Att. Gen. The Apostle Peter will please to notice, that the prisoner, when he established his throne at Rome, presumed to declare, that you received orders from our Lord the King, to invest him with power over all the world; he therefore styled *you* Prince of the Apostles, and said, that you sat in his chair as such. And he presumes to be your successor, the Vicar of Christ, &c.

Pet. I am totally unacquainted with him

and his government. I never had any such power given to me by my Lord; and as I never received it, he never could obtain it from me.

Ant. Do you remember the time when Jesus Christ said to you, "On this rock I will build my church;" and when he gave you the keys of the kingdom of heaven?

Pet. I do very well; but what has that to do in the present case? What my Lord said to me is one thing, and what you profess another.

Ant. I can produce a number of Holy Fathers who have said that you were at Rome, and that you was the first Pope.

Pet. All that is possible. But can you prove from the word of my God, from either of my Epistles, or from any of the writings of the Apostles or Evangelists, that I ever was at Rome? But whether I was there or not, I am certain that my Lord never commissioned me to give you any sanction.

Ant. If the blessed Apostle St. Paul was here, he would convince you of your mistake.

The apostle Paul was next called and sworn. There was a striking likeness between him and the Apostle Peter.

Q. Was you ever at Rome in Italy?

A. I was. I knew Rome well. My Lord and Sovereign told me that I should testify of him there, and after a perilous voyage I landed safe. Though but a prisoner, I was suffered to dwell two whole years in my own hired

house, preaching the glorious gospel of the grace of God; I wrote several of my Epistles to the different churches from Rome and one Epistle to a church of Christ there, and the last Epistle I ever wrote I wrote there.*

Q. Do you know the prisoner at the bar? He has resided a long time at Rome, and professes to be intimately acquainted with you?

A. If he is intimately acquainted with me, I have no knowledge of it.

Q. Do you recollect ever seing the Apostle Peter at Rome?

A. I never saw him at Rome when I was there. Had my brother Apostle been there, as I wrote so many Epistles from that place, I should have had frequent opportunities of mentioning my fellow-laborer. But though I named many, I took no notice of him. From Rome I wrote to the churches of the Galatians, to the Ephesians, Philippians, and Colossians, and also to Timothy and Philemon; without ever once mentioning him, or sending any salutation from him.

It must evidently appear that he was not there when I wrote my Epistle to the Colossians; for mentioning Tychicus, Onesimus, Aristarchus, Marcus, and Justus, I added, "*These alone*, my fellow-workers unto the kingdom of God.† Peter was not there when I wrote my second Epistle to Timothy; for I

*Acts xxiii. 11. Acts xxviii. 16 and 28, 30, 31.
†Col. iv. 11.

said, "At first answer no man stood with me, but *all* forsook me."* Nor was he there at the time of my departure; for I wrote to Timothy, that all the brethren did salute him, and named Eubulus, Pudens, Linus, and Claudia, but not Peter.† Now as when I wrote from Rome, I sent no salutations from him; so in writing to Rome, though I saluted so many, he was not among the number.‡ Those, therefore, who wish to make it appear that he was there, must suppose that we lived there on very unfriendly terms.

Ant. Were not St. Peter and you both confined together in one prison? Several of the Fathers have proved it. Even many Protestants say that you were at Rome.

Paul. What I have said is sufficient to answer all that the Fathers or others have said. I have no doubt but they have said it; but I am sure they have not proved it. However you have without doubt lived at Rome, though I never saw you personally there: but from the description my Lord gave me of the man of sin, and his awful character, I must conclude that, *thou art the man.* I therefore warned the people of your approach, in several of my Epistles.

Court. (To the Apostle Paul.) Did the Apostle Peter claim any supremacy over any of his fellow Apostles, or over you?

Paul. No. When I disputed with him, I

*Tim. iv. 16. †Tim. iv. 21. ‡Rom. xvi. 3. 15.

evidenced that no such notion was entertained by me.

Q. Did you ever hear of his being called Prince of the Apostles, Vicar of Christ, His Holiness the Pope, Prince over all Nations, God on Earth, &c.?

A. Surely no. The Apostle Peter was better taught of our Lord, than to presume to arrogate such titles, and offer such indignity to the Lord of heaven.

Q. Did he ever adorn himself in pontifical vestments of the greatest splendor, and wear a mitre or tripple crown, bedecked with diamonds, sapphires, emeralds, chrysolites, jaspers, and all manner of precious stones; such as the prisoner now wears?

A. No. I never saw a greater contrast, than that between a disciple of Jesus and the prisoner in every respect!!

Q. Did you ever hear of a College of Cardinals being established, while you was in Judea or Rome?

A. Never. I am quite a stranger to the name.

Q. Did you ever hear of the Apostle Peter collecting annually from all nations he could, a tax called Peter's Pence?

A. Never.

The passage was now cleared to make room for a considerable number of other witnesses, chiefly martyrs, who made a most brilliant and magnificent appearance. Sev-

eral witnesses examined were withdrawn on this occasion, as the contrast was so very striking, that what filled the court with pleasure, struck some of them with additional terror. The prisoner himself also appeared for the first time to change countenance, though but little, as he evidently was completely hardened through the deceitfulness of sin. Most in court supposed that the witnesses came from the celestial city in *Upper Salem*. They appeared intimately acquainted with the two Apostles, and their interview was peculiarly gratifying to the whole court. The Apostles joined the martyred witnesses, and Mr. Historical Truth stood near them, being a very essential witness.

Peter de Bruis, sworn.

Q. Did you not once act under the prisoner's authority?

A. I did. But when it pleased our Most Gracious Sovereign to shew me my error, and grant me pardon, I rejected his authority, and swore allegiance to our Sovereign Lord the King. This I did while I lived in France, in the twelfth century. Afterwards it pleased our Sovereign to engage me in his service. I therefore preached for several years in France what my Lord had taught me from his word. I preached the fulness and freeness of our King's grace, in opposition to the prisoner's theatrical mass, merits of good works, prayers for

the dead, and venerating crosses and images.

Q. Did the prisoner usurp authority over you, to oppose the doctrines revealed in the Scriptures?

A. He did. He presumed authority as the Vicegerent of Christ, to burn or destroy all those who rejected his government. I therefore, with one Henry, who preached the same truth, were seized by the prisoner's orders, and condemned as two heretics and traitors to his kingdom. Henry, that he called my disciple, was imprisoned for mortal life, and I burnt in a fire, till he concluded I was dead. I suppose he never expected, after reporting I was consumed to ashes, that I was alive, and should appear a living witness against him this day.

Arnold of Brescia, Preacher, sworn.

Q. Did you live at the city of Rome, where the prisoner has resided for many years?

A. I did. I recollect seeing him there.

Q. Did you not reject decidedly his authority?

A. I did. I publicly declared the danger of all such as lived and died in his government, in rebellion against our Sovereign Lord and Everlasting King.

Q. What were the consequences that followed?

A. I was dragged to his bar at Rome, condemned as a heretic, and publicly burnt in the

year 1155, as was supposed to death, because some ashes, said to be *mine*, that were found in the fire after my deliverance, were cast into the Tiber; but my King took me to live with him in his own country.

Alba Gerald, the Waldense, sworn.

Q. Did you and about thirty more come into England, as persecuted Waldenses, about the year of our Lord 1160?

A. I did; and about that number came with me, to escape, if possible, the rage and cruelty of the prisoner at the bar. Previous to my coming to England, I lived with a considerable number in the Valleys of Piedmont, who had long refused to submit to own the papal power. He then, by every instrument of destruction in his power, either slaughtered or scattered these people, and I with my companions were driven from place to place on the continent, till we embarked for England.

Q. Did the prisoner pursue you to England?

A. He did. After I came there, I labored to bring some back from their rebellious ways to the obedience of the laws of Jesus. The consequence was, I with those who came with me were taken to prison, by order of King Henry II. who then acted as agent for the prisoner. We were all brought before an assembly of his Bishops at Oxford, when being asked who we were? I answered, "We

are Christians, that hold the doctrines of the Apostles." After further examination, we refused to own the Pope's Supremacy, or to obey his laws. We were then declared *heretics*, and condemned as such to be punished. We were then burnt with hot irons in the forehead, as *heretics*, and whipt through the streets of Oxford; but were enabled to rejoice for being accounted worthy to suffer for our King's sake.

There being no law then in England, to burn heretics to death, the prisoner commanded, that none should presume to receive us into their houses or grant us the smallest comfort of life, so that we might perish with hunger, and cold, as enemies to his government. This they considered as carried into effect, but our beloved Sovereign only removed us to a more delightful country.

Mr. *Historical Truth*, again examined.

Q. Are you acquainted with the prisoner's conduct to the people called Waldenses?

A. I am; and so is Europe. They have been distinguished by various appellations. The first name they were called by was Vallenses; so saith one of the oldest writers of their lives, Ebrard of Bethun, who wrote in the year 1212. "They call themselves Vallenses, because they abide in the valley of tears," alluding to their situation in Valleys of Piedmont. They were also called Albigenses,

from Alba, a City in the southern part of France, where a great number resided. They were afterwards denominated Valdenses or Waldenses, from one Peter Valdo or Waldo, an opulent citizen of Lyons, and one of the most active of these people. And from Lyons, its ancient name being Leona, they were called Leonists.

From all that remains of their writings, and the testimony even of their most violent enemies, it will appear that they maintained the following principles: That, the Holy Scriptures is the only rule of faith and practice—Christ Jesus the only Sovereign Head and Lawgiver of his church—Salvation by Christ alone—The Pope Antichrist—The Church of Rome, the Whore of Babylon—Masses, impious—Purgatory, an invention of men—Monkery, a stinking carcass—Invoking of dead Saints, idolatry—The host, an idol; and so many orders of the Roman Clergy, so many marks of the beast."

In the beginning of the thirteenth century, they had spread so far, and were so fast increasing every day, the prisoner thought proper to exert his utmost efforts to suppress them. For this purpose war, or what he called a holy crusade, was proclaimed against them and the office of Inquisition erected; the one to subdue their bodies, and the other to enslave their souls. It is enough to make the blood run cold to hear of the horrid murders and devast-

ations of this time, and of the number of these poor people, who were sacrificed to the blind fury and malice of the prisoner. It is computed that in France alone there were slain a million of these people, and yet, this was inadequate to satisfy his infernal desire.

I will just notice the testimony of Thuanus, a priest under the prisoner's government, and who is considered an historian of repute. He says, "Against the Waldenses, when exquisite punishments availed little, and the evil "was exasperated by the remedy which had "been unseasonably applied, and their number increased daily; at length complete armies were raised; and a war of no less "weight than what our people had before "waged against the Saracens, was decreed "against them: the event of which was, that "they were rather slain, put to flight, spoiled "every where of their goods and dignities, and "dispersed here and there, than that convinced of their error they repented. So that "they fled into Provence and the neighboring "Alps of the French territory, and found "shelter for their lives and doctrine in those "places. Part withdrew to Calabria, part "passed into Germany, and fixed their abode "among the Bohemians, and in Poland and "Livonia. Others, turning to the west, obtained refuge in Britain."*

In these wars, when the rebels under the

* Thuanus in Praef. ad Henry IV.

command of the prisoner took the city of Beziers, they put to the sword, above 60,000 persons, among whom were many of their own profession, the Pope's Legate crying out, "Kill them all, for the Lord knoweth them that are his!"*

Cross-examined by Counsellor Quibble.

Q. Do you not recollect the many abominable heresies and vices the Waldenses were charged with?

A. What they were charged with by those who were totally unacquainted with them, I do not consider worth notice. The prisoner always pretended to find *all* guilty of *heresy* who were enemies to his authority; but to prove my statement to be just, I will produce three of the most respectable Roman Catholic authors, who have written in defence of the prisoner at the bar. The first I name is Reinerius Sacco, whose testimony is the most remarkable, as he was of the order of the Dominicans, and Inquisitor General about the year 1254.

This cruel Inquisitor, who exerted such a furious zeal for the destruction of the Waldenses, lived about eighty years after Valdo of Lyons, and must therefore be supposed, from his horrid employment, to know their real character. He said, "Among all the

* Pet. Hist. Alb. c. 17, &c.

"sects which still are, or have been, there is "not any more pernicious to the church than "that of the Leonists. And this for three "reasons: the first is, because it is older, for "some say that it hath endured from the time "of Pope Sylvester; others, from the time of "the Apostles. The second, because it is "more general, for there is scarce any country "where this sect is not. The third, because "when all other sects begat horror in the "hearers, by the outrageousness of their "blasphemies against God, this sect of the "Leonists hath a great shew of piety; because "*they live justly before men*, and believe all "things rightly concerning God, and all the "articles contained in the Creed; only they "blaspheme the Church of Rome, and the "Clergy, whom the multitude of the laity is "easy to believe."

The credit of Thuanus, as an historian, has been always admitted by those under the government of the prisoner, and he was wise enough to distinguish between their real opinions and those falsely imputed to them. He gave this account of them: "Peter Valdo, a "wealthy citizen of Lyons, about the year "1170, gave name to the Valdenses. He (as "Guy Perpignon, Bishop of Elna, in Rous-"sillon, who exercised the office of Inquisitor "against the Valdenses, hath left testified in "writing) leaving his house and goods, devo-"ted himself wholly to the profession of the

"Gospel, and took care to have the writings "of the Prophets and Apostles translated into "the vulgar tongue.—When in a little time "he had many followers, he sent them forth, "as his disciples, into all parts, to propagate "the Gospel."—"Their fixed opinions were "said to be these: that the church of Rome, "because she hath renounced the true faith of "Christ, is the Whore of Babylon; and that "barren tree which Christ himself hath cursed "and commanded to be rooted up; therefore, "we must by no means obey the Pope, and "the Bishops who cherish his errors. That "the monastic life is the sink of the church, "and an hellish institution; its vows are vain, "and subservient only to the filthy love of "boys; the orders of the presbytery are the "marks of the great Beast, which is mention-"ed in the Apocalypse; the fire of purgatory, "the sacrifice of the mass, the feasts of the "dedications of churches, the worship of the "saints, and the propitiation for the dead, are "inventions of Satan. To these, the principal "and certain heads of their doctrine, others "were feigned and added, concerning marri-"age, the resurrection, the state of the soul "after death, and concerning meats."

I shall now repeat the testimony of Mezeray, the celebrated historiographer of France, which, though short, is full to the purpose. He said, "they had almost the same opinions "as those who are now called Calvinists."

If, therefore, any of the Roman Catholic writers had known the crimes of these persecuted people, surely they would have revealed them.

Q. *From the Court.* Did not the prisoner, through the instrumentality of such as acted by his authority, circulate a variety of false reports to excite princes to destroy them, on account of their unnatural and shocking figure?

A. Yes. So extravagant were some in attempting to describe their persons to Philip, Duke of Savoy, that he was induced to examine into the truth of the reports, principally with a view of gratifying his sight, by witnessing such extraordinary monstrous beings. He therefore ordered some of their children to be brought from the valleys to satisfy himself, whether they were not born with *black throats, shaggy manes, and four rows of teeth*, as described.*

The Clerk of the Crown then read extracts from three rebel Proclamations, or Pope's Bulls, published by order of the prisoner.

"On pain of anathema, let no man presume "to land, or exercise traffic with them."—*Canon of the Council of Lateran. Pope Alexander III.*

On pain of the same curse. "No man "should presume to receive or assist them, no "not so much as to hold any communion with

* Modern Universal History, vol. 34, p. 485.

"them, in selling, or buying, that, being de-
"prived of the comforts of humanity, they
"may be compelled to repent of the error of
"their ways."—*Synod of Tours in France. Pope Alexander III.*

In like manner, "Permit not the *heretics* to
"have houses in your districts, or enter into
"contracts, or carry on commerce, or enjoy
"the comforts of humanity with Christians."
—*Bull of Pope Martin V. after the Council of Constance.*

Walter Lollard, sworn.

Q. Were you a preacher of the Gospel in Germany, about the year of our Lord 1315?

A. Yes. According to the abilities the Lord was pleased to give me, I preached the glorious gospel of the ever-blessed God.

Q. Have you been acquainted with the prisoner at the bar?

A. I have. I knew him when I preached the gospel in Germany, and I testified against him there, as I was convinced he was Antichrist, the enemy of my Lord's person and government. I therefore rejected his traitorous authority, and the superstitious ceremonies of his rebellious society: But the consequence was, I was taken by his order, underwent an examination before several of his agents, and was condemned as an *heretic* to be burnt to death. He therefore consigned me to the

flames, in the year 1322, and according to report I was consumed to ashes.

John Wickliff, sworn.

Q. Are you a native of England?

A. I am. I was once a priest under the prisoner's authority, was called professor of divinity at Oxford, and afterwards rector of Lutterworth. In the year of our Lord 1360, a number of Mendicant Friars, who were delegated by the prisoner to support his government, came into England. Their scandalous embassy I despised. I defended the statutes and privileges of the University of Oxford against all the orders of the Mendicants, and threw out some reproofs against the Pope, their principal patron. After this, in the year 1367, I was deprived of the wardenship in the University, by the Archbishop of Canterbury, who substituted a monk in my place; and the sentence of the Archbishop was confirmed by the prisoner, under the name of Pope Urban V.

From this time I discovered more of his treason and rebellion, than I ever did before. I threw off all restraint, and not only attacked the monks, and their scandalous irregularities, but the Pontiff himself as the ringleader in rebellion. Soon after this I translated the Scriptures into the English language, and exhorted the people to study the Word of God, and not obey the prisoner's orders when opposed to it.

In the year 1377, he having assumed the name of Pope Gregory XI. the Archbishop was ordered to call a Council in London, to sit in judgment on me, but though the danger was considered great, I escaped by the interest of the Duke of Lancaster.

The prisoner having been compelled by one Mr. Death, whom he could never deceive, to relinquish the name of Gregory XI. a great schism commenced about the next title he should assume. This withdrew his attention from me for some time, but afterwards he proceeded against me with great vehemence in two councils held at London and Oxford, in the year 1383. The event was, that of *twenty-three* opinions, for which I was prosecuted by the Monks, *ten* were condemned as *heresies*, and *thirteen* as *errors*. However I returned in safety to Lutterworth, and fell into a comfortable sleep in peace, in the year 1387. The prisoner having been given to understand that I was *dead*, and as it had pleased the Lord to bless the Gospel to a great number, to whom I had preached it, he was so exasperated, that in a council at Constance, in the year 1415, a decree was made to condemn my memory and opinions, and to dig up some bones, which were thought to be mine, to be publicly burnt, which was accordingly done.

Q. Was there not a great number of persons either hanged, suffocated or burnt in England, who were called your followers, and

who went by the name of Lollards or Wickliffites?

A. Yes. Even prisons, fields and pits, in the metropolis of London, have been called after the name, on account of the horrid scenes exhibited there.

William Sawtre, sworn.

Q. Were you not once parish priest of St. Osyth, in London?

A. I was till it pleased God to convince me of my rebellion, and enable me to forsake and detest the usurped authority of the prisoner.

Q. Did not the prisoner persuade that deluded Prince Henry IV. to make an act of parliament to burn all who are called *heretics?*

A. He did. After Henry IV. had usurped the throne, in compliance with the prisoner's orders, he passed an act for the burning of *heretics*. This was in the year 1401. He was the first Prince in England, who passed such an act. One of the principal reasons that he assigned for this act was, the great increase of Lollards or Wickliffites. The bishops were by this act empowerd to try all who were supposed to reject the prisoner, and to burn them at their discretion

Q. What followed in England after the passing of that law?

A. Fires were lighted in various parts of the country, and many were cruelly burnt. It

was previous to the passing of this act, that I had been given to see the error of Popery, and acknowledge the sceptre of King Jesus. I was therefore immediately apprehended and brought before the Archbishop of Canterbury, and condemned to be burnt as a *heretic*. The king then directed a writ to the lord mayor and sheriffs to take me to the stake, which they did, and I had the honor of being the first that fire was kindled round for *heresy* in England.

Thomas Badly, sworn.

Q. Did you live in the reign of Henry IV.?

A. I did. I lived in London when William Sawtre was burnt alive, and supposed to be burnt to death.

Q. Did not the prisoner attempt to murder you?

A. He did. He ordered me to be secured in prison, after which I was condemned as an heretic, taken to Smithfield, chained to a stake, and fire kindled round me. Henry, Prince of Wales being present, perceiving me shew some sensible signs of torture, ordered the fire to be removed, promised me a pardon and a pension for life, if I would turn Roman Catholic. But having come to myself, I was enabled resolutely to reject his offer, choosing rather to die with a good, than live with an evil conscience, a traitor to my King. The fire was then rekindled, and continued to burn

till some ashes were discovered, when all concluded that they were mine and that of course I must have been burnt to death.

Sir John Oldcastle, Lord Cobham, sworn.

Q. Are you the Nobleman who was persecuted in England, in the reign of King Henry V. on the charge of being the principal patron and abettor of the people called Lollards?

A. I am. I considered them as loyal to our Sovereign, and I could not bear the idea that my Lord and King should be opposed by the Prisoner under the pretext of being his peculiar favorite.

Q. Did the prisoner attempt to put you to death?

A. He did. By his orders I was apprehended and committed to prison by a noted rebel in connexion with him, known by the name of the Archbishop of Canterbury. On my examination, I freely declared my total disapprobation of the prisoner. I affirmed, that "the Pope was Antichrist and the head "of the Roman Catholic body. That his "Bishops were the members, and his Friars "the hinder parts of his antichristian society" The wicked Archbishop, my judge, then proceeded to pass sentence of condemnation against me for heresy, when I addressed him in these words: "Though you judge my "body, which is but a wretched thing, yet I "am sure you can do me no harm as to my

"soul—He who created it will, of his infinite "mercy and promise finally save it, I have no "manner of doubt. As to the articles before "rehearsed, I will stand to them to my very "death, by the GRACE of my eternal God." I was condemned to die, but the day before my execution was to have taken place, I made my escape from the tower, and continued in Wales for about four years. After which being seized by the prisoner's emissaries, and having been outlawed, they delivered me over to death as a heretic and traitor. I was then taken to the place of execution, and suspended by the waist with an iron chain. In this manner I was hung as a traitor, and cruelly burnt as an *heretic*, amidst the execrations of my savage tormentors, till my King delivered me out of their hands.

(The chain was produced in court.)

John Huss, sworn.

(This witness confirmed the testimony of the Emperor Sigismond, which, as it is noticed before, is omitted here. There was, however, a remarkable expression he uttered while burning, which the Emperor omitted. It was his answer to the last question, which is here set down.)

Q. Did you not address yourself, when at the fire, to some of the popish clergy who were present, and make use of some expressions that were thought remarkable?

A. I did speak to them after the fire was kindled. I said among other words, "Ye "shall answer for this an *hundred years* hence, "both before God and me." And also, "You "roast a *Goose* now, but a swan shall arise, "whom you shall not be able to burn as you "do the poor weak *Goose*." These expressions were then remarked, and a century afterwards were thought very remarkable, because *Huss*, in the Bohemian language, signifies a *Goose*, as *Luther* does a *Swan;* and just an *hundred years* after, Luther appeared, and gave the prisoner a deeper wound than he ever received before, yet he could not burn Luther.

Jerome of Prague, sworn.

This witness also confirmed the testimony of the Emperor Sigismond, which is here omitted, and only the latter part of his examination recorded.

Q. When you were brought before the Council of Constance, what examination did you undergo?

A. I was not allowed a hearing. They exclaimed on all sides, "Away with him, *burn* him, *burn* him."

Q. Did they proceed to burn you immediately?

A. No, I was confined full ten months in a loathsome prison, and such was my weakness that one day I was persuaded to recant; but

when taken before the Council I revoked my recantation and opposed the authority of the prisoner as far as I was able. I was then condemned as a relapsed *heretic* to be burnt to death. Immediately they dressed me in a paper cap, ornamented with flaming devils; and led me to the place of execution. When the cap was placed upon my head, I said "The Lord Jesus Christ, when he suffered "death for me, a miserable sinner, wore upon "his head a crown of thorns, and I, for his "sake, will cheerfully wear this cap." When I was bound to the stake, the executioner went behind me to kindle the fire, when I was so strengthened by my Lord, that I said to him, "Come here, and kindle it before my "eyes, for I had not come hither if I had been "afraid of it." The fire was now kindled and the flames surrounded me, while my soul was filled with such heavenly courage, that greatly astonished the beholders. My sovereign Lord the King now appeared in sight, and by a special celestial guard I was rescued out of their hands. The last words they heard me speak were, "In these flames, O "Christ, I offer up my soul to thee;" and because I disappeared out of their sight, they spread the report that they saw me burnt to death. This was in the year 1416, on the 30th day of May.

Jeronimo Savonerola, sworn.

Q. Have you not been employed by our

King to preach the gospel in Italy since you were a Dominican Friar?

A. I have endeavored to proclaim the glory and freeness of our King's grace to my benighted countrymen, and to the glory of his name my labors were blessed with success.

Q. Will you relate to the court, what you know of the prisoner during your residence in Italy?

A. I will. When I knew him, he as usual continued to change his name at different times. But when I took notice of him, he called himself by the name of Alexander VI. The life and actions of the prisoner by this name, evidently shewed, that he was a Nero indeed. The crimes that his most deluded followers have imputed to him, clearly prove that he was destitute of every virtuous principle, regardless of decency, and hardened against the very feeling of shame. There is upon record, a list of undoubted facts, which for their number and atrocity, are sufficient to render him by the name of Alexander VI. odious and detestable, even to such as have but the smallest tincture of humanity.

It is well known that the prisoner always made profession of sanctity, even when his conduct was the most infamous. He therefore claimed the title of His Holiness, while living in all manner of wickedness. And although he declared that the office of his priest-

hood was too sacred to admit either himself or any priest to have a lawful wife, he, with them in general, were living in fornication and adultery. He therefore, to my own knowledge, only during the time he went by the name of Alexander VI. had, by one concubine, with whom he lived several years, four illegitimate sons, among whom was the infamous Cæsar Borgia, who followed his father in every wickedness and abomination. A daughter, named Lucrecia, was likewise among the number of his spurious offspring. And his only aim was to load them with riches and honor, in contempt of every obstacle which the demands of justice and the dictates of reason laid in his way.

Thus he went on in his profligate career, until the year 1503, when he took, by a providential mistake, some poison, which he and his wicked son had prepared for others, who were obstacles in the way of their ambition. The poison had so much effect, that it disabled him, by this name, from pursuing this course, when his old antagonist, Mr. Death, constrained him to assume a new title. During my residence in Italy, I preached against the luxury, avarice, and debauchery of the Roman clergy in general, and of the tyranny and wickedness in particular, of the prisoner and his son, Cæsar. I also wrote a book, entitled "The Lamentations of the Spouse of Christ, "against false Apostles; or an Exhortation to

"the Faithful, that they would pray unto the "Lord for the Renovation of his Church." The prisoner then excommunicated and imprisoned me, and, after being most cruelly tortured, I was chained to a stake and burnt, on the 23d May, 1498, in the 46th year of my age. I have not seen the prisoner from that day to this, when I see him at the bar.

Roger Acton, John Beverly, and John Brown, sworn.

These witnesses testified that they, together with others, rejected the prisoner's authority, during the time they lived in London. That they frequently met in a field, called St. Giles's Field, in the night, for prayer and social worship. That in the year 1413, on one night they were seized by his order, and in the said field were all (in number 36) hanged by the neck, and fires kindled under them, with intent to destroy them as heretics and traitors.

Martin Luther, sworn.

When this witness appeared, the people were very anxious to be gratified with a sight of the old Reformer. The prisoner, however, did not seem to enjoy any satisfaction in viewing him upon the green cloth; on the contrary, he hung down his head, gave him a malicious look, and appeared much confused.

Q. Where were you born?

A. I was born in Isleben, in Saxony, on the 10th of November, in the year of our Lord 1483.

Q. Look at the prisoner. Do you know him?

A. I do; and I believe he recollects me. When I knew him at Rome, he went by the names of Pope Alexander VI, Pius III, Julius II, Leo XI, Adrian VI, Clement VII, and Paul III.

Q. Were you not once, one of his priests?

A. I was, I was called a monk of the order of St. Augustine, and Professor of Divinity at Wittemberg. But though I was his deluded slave, yet I was never so happy in his service as others appeared to be. I shall long remember, that when I was at Rome, how awfully devoted I was to his despotic laws, although I derived no solid satisfaction in my own breast, for my obedience to them. There is at Rome, placed in one of the churches, a (pretended very holy and celebrated) staircase, consisting of twenty-eight steps of marble, said to be taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling; and so blinded was I and thousands by the prisoner, that to crawl up these steps was thought to be one of the most meritorious actions that could be performed.

At the bottom of these steps are frequently

seen, ten or twelve carriages of the first people of Rome, waiting to perform this duty.* Up and down these very stairs have I often crept, but without that pleasure which ignorant devotees find in this ridiculous ceremony. For although I was then unacquainted with our beloved Sovereign, yet some words that I had read of his, seemed continually resounding in my ears, which led me to be dissatisfied with what I did. The words were, "The just shall live by faith."

Previous to the year 1517, the Lord was pleased to enlighten my eyes to discover the lawful government of our Lord the King, by the reading of his own word. But being surrounded by biggotry and superstition, and retaining too much of my former ignorance, I scarcely knew how to disentangle myself from his service. However in the same year an opportunity offered to unfold, as far as I then discovered, my views of the truth.

The prisoner had now set up the money making trade of selling pardons and indulgences, and had published a catalogue of his wares.† These were distributed by his agents, with every possible addition, to excite the attention and pick the pockets of such as were duped by him. One John Tetzel, a Dominican Friar, had been chosen, on account of

* Vide Sketch of a Tour on the Continent, in 1786 and 7, by J. E. Smith, M. D. vol. ii. p. 37.

† Vide Ta Cenceller Rom.

his uncommon impudence, by Albert, Archbishop of Mentz and Magdeburg, to preach and proclaim in Germany these infamous indulgences, and to promise the pardon of all sins, however enormous, to all who were rich enough to purchase them. This frontless Monk executed his iniquitous commission with matchless insolence, indecency and fraud.

Unable to smother my indignation at the insult offered to my lawful Sovereign, King Jesus, I raised my voice against this most abominable traffic, and on the 30th September, in the year 1517, did publicly at Wittemburg, in ninety-nine propositions, condemn the whole as diametrically opposite to the laws and statutes of Christ Jesus. Many in Germany had long groaned under the iron sceptre of the prisoner, and grievously murmured against the extortions of his tax-gatherers, who daily put in practice various stratagems to fleece the rich and grind the face of the poor. Many of these gladly received the declaration of the all-sufficiency of Jesus and his atoning blood, and consequently despised the pardons and indulgences offered for sale by Tetzel and the Dominicans.

The alarm of controversy was now sounded, and Tetzel himself immediately appeared against me, and pretended to refute what I had declared, in two discourses he delivered when he was made Doctor of Divinity. In the following year two famous Dominicans,

Sylvester De Prierro and Hoolgstart, rose up against me, and attacked me at Cologn, with the utmost violence. Their example was followed by another named Eckius, a celebrated professor of Divinity at Ingolstadt, and one of the most zealous supporters of the Dominican order. I was enabled to stand my ground against their united efforts, and the more I disputed with them, the more I was convinced that truth was on my side. At first the prisoner, then called Leo X. seemed to view the controversy with total indifference, as he thought that a poor insignificant Monk was not worth his notice.

At length the Emperor informed him of what was likely to follow my labors in Germany, when he summoned me to appear before his tribunal at Rome. But the Elector of Saxony, Frederic the Wise, pretending that my cause belonged to a German Tribunal, this summons was superseded. I was ordered to justify my conduct before one of his Cardinals, named Cajetan, who was at that time Legate at the Diet of Augsburg. This man was my decided enemy, a friend of Tetzel, and a Dominican, yet I repaired to Augsburg, in October, 1518. But had I even been disposed to yield to the prisoner, this imperious Legate was of all others the most improper to obtain my submission. He in an overbearing tone, desired me to renounce my opinions; without ever attempting to prove them erroneous; and

insisted on my immediate obedience to the Pontiff's commands.

I could never think of yielding to terms, so unreasonable in themselves and so despotically proposed, and as I found my judge and adversary inaccessible to reason and argument, I left Augsburg immediately. The prisoner then published a special Edict, "commanding his spiritual subjects to acknowledge his power of delivering from all the punishment due to sin and transgression of every kind." As soon as I perceived this decree, I repaired to Wittemburg, and on the 28th day of November appealed from him to a General council. After this the prisoner appeared to think that Cajetan was not a proper person to reconcile me to him, and he resolved to employ one more moderate and insinuating. Accordingly one Charles Miltitz, a Saxon Knight, belonging to the court of Rome, was delegated by him to make a second attempt to restore me. This new Legate was therefore sent into Saxony, to present to Frederic the Golden Consecrated Rose, and to treat with me about a reconciliation.

Q. Did not Cajetan, make use of some very awful expressions to prove the power of the prisoner to pardon sin, &c.

A. He did. He said among many other absurd expressions, "That one drop of "Christ's blood being sufficient to redeem the "whole human race, the remaining quantity

"that was shed in the Garden and upon the "Cross, was left as a legacy to the church, "to be a treasure from whence indulgences "were to be drawn and administered by the "Roman pontiff!" The prisoner had published the same before in one of his Decretals, when he was known by the name of Pope Clement VI. which is called, and that justly for more reasons than one, Extravagants.

Q. Do you recollect what arguments Miltitz made use of to persuade you to return to the prisoner's authority?

A. I do. He first proceeded to demand of the Elector, that he would either oblige me to return to the obedience of the See of Rome, or withdraw his protection from me. But perceiving that he was received by the Elector with a degree of coldness bordering on contempt, and that the cause for which I pleaded was too far advanced to be destroyed by the effects of mere authority; he had recourse to gentle methods. He loaded Tetzel with the bitterest reproaches, on account of the irregular and superstitious means he had employed, for promoting the sale of indulgences, and attributed to this miserable wretch all the abuses I had complained of.

Tetzel, on the other hand, burdened with the iniquities of Rome, tormented with the consciousness of his own injustice and extortions, died of grief and despair. I confess I was so affected by the agonies of despair un-

der which this unhappy rebel labored, that I wrote him a pathetic letter. And as I knew in a degree the freeness and fulness of our King's grace, to pardon the vilest traitor upon earth, I endeavored, to the utmost of my power, to beseech him to be reconciled to our Lord the King. But it produced no good effect, for as he lived, so he died, a great traitor to the government of heaven. His infamy was perpetuated by a picture placed in the church of Penna, in which he is represented on an ass, selling indulgences to a deluded multitude.

This incendiary being sacrificed as a victim to cover the Roman Pontiff from reproach, Miltitz entered into particular conversation with me at Altenburg. He did not pretend to justify the scandalous traffic in indulgences, but requested me to acknowledge the four following things: "1st. That the people had been "seduced by false notions of indulgences. 2d. "That I had been the cause of that seduction, "by representing indulgences much more "heinous than they really were. 3d. That the "odious conduct of Tetzel alone had given "occasion to these representations. And, "4th. That though the avarice of Albert, "Archbishop of Mentz, had set on Tetzel, yet "that his rapacious tax-gatherer had exceed-"ed by far, the bounds of his commission." These proposals were accompanied with many soothing words and pompous encomiums on my character, capacity, and talents; and with

the softest and most pathetic expostulations in favor of union and concord: all which he joined together with the greatest dexterity and address, in order to touch and disarm me; and at first, I must confess, it produced too much effect. But the result was, I refused to comply with his request; and the prisoner issued out a bull against me, dated the 15th day of June, 1520, in which forty-one pretended heresies, extracted from my writings, were solemnly condemned, all my writings ordered to be publicly burnt; I, on pain of excommunication, to confess and retract my errors within the space of sixty days, and cast myself upon the clemency and mercy of the Pontiff. I then resolved to show, in the most public manner, that I had withdrawn from the prisoner's authority, despised his papal thunder, and in future would own no other Sovereign but our Lord and everlasting King. I therefore, on the 10th of December, in the year 1520, caused a pile of wood to be erected without the walls of the city of Wittemburg; and there, in the presence of a prodigious multitude of people, of all ranks and orders, I committed to the flames both his bull that he published against me, and the Decretals and Canons relating to his supreme jurisdiction, as the pretended Vicar of Christ.

By this act I designed to declare to the world, that I was no longer a subject of the Pope. For the man who commits to the

flames the code that contains the laws of his Sovereign, shews thereby, that he has no longer any respect for his government, nor any design to submit to his authority. In less than a month another Bull was proclaimed against me, bearing date the 6th day of January, 1521, by which I was expelled from the communion of the church of Rome, for having "insulted the Majesty and disowned the Supremacy" of the prisoner at the bar.

Such iniquitous laws, enacted against me, produced an effect very different from what the imperious pontiff expected. The Lord enabled me to wax more bold against his traitorous government; and the numbers who deserted his standard, and came over and professed allegiance to our beloved Sovereign, encouraged me yet more. The Lord stirred up others also, in different countries, to oppose the sovereignty of the prisoner; and the pillars of Babylon, his strong hold, began to tremble. Several heralds were also engaged by our King, to proclaim pardon to rebels who rejected Antichrist, and returned to their allegiance.

The Emperor Maximilian I. having departed this life, and his grandson, Charles V. King of Spain, succeeding him, the prisoner took this opportunity of venting and executing his vengeance, as far as he could, on such as dared to call in question his power. He put the new Emperor in mind of his character, as

Advocate and defender of the Church, and demanded on me exemplary punishment. Frederic, the Elector, however, employed his interest with Charles, so far as to prevent any unjust sentence being pronounced against me till I was heard. I was therefore ordered to repair to Worms, within twenty-one days, in order that my conduct might be examined and decided upon in the public Diet.

When I appeared before the Emperor, Princes, and assembly, I was desired to recant and retract what I had published; but which I absolutely refused, unless it could be proved that what I had written was contrary to the word of God. I insisted, that I could prove, that the Pope of Rome and his general councils had frequently erred and that grievously; and therefore it would be an ungodly thing in me, or any other, to assent to them, and depart from the Holy Scriptures, which could not err. Some attempted to persuade the Emperor to violate his promise of protection to me, as Sigismond had done before to John Huss; but he would not. I therefore was permitted to depart, and the Emperor gave me twenty-one days' protection on my way home. After my departure from the Diet, I was condemned as an enemy to the Holy Roman Empire. The Elector, Frederic, who saw the storm raising against me, used such precautions as he could to secure me from its violence. For this purpose he sent three or

four persons in whom he could confide, to meet me on my return from the Diet, in order to conduct me to a place of safety, who, disguised by masks, executed their commission with the utmost secrecy and success. I was taken to the Castle of Wartenburg, where I continued full ten months, and employed this involuntary leisure in translating the Scriptures into the Dutch language, and writing several works which I afterwards published.

I left this Patmos, in the month of March, 1522, without either the knowledge or consent of Frederic, my protector, as I could not bear to be hid in the hour of danger. Having returned to Wittemburg, and translated some part of the Scriptures into the German tongue, it is almost incredible the sudden and blessed effects it produced, when circulated among the people. From the minds of many it extirpated, root and branch, the superstition, idolatry, and rebellion, scattered over the earth by the prisoner.

While the proclamation of the laws of our King produced wonders, the prisoner changed his name to Adrian VI. By this name he sent a Legate to the Diet assembled at Nuremberg, in the year 1522, to demand the speedy and vigorous execution of the sentence pronounced against me at Worms. The next year, the same demand was made in the most violent manner, by the name of Pope Clement VII. Frederic, Elector of Saxony, died in

the year 1528, and John, his brother, succeeded him. He immediately acted a decided part; for being fully convinced, that the authority of the prisoner was usurped, he rejected him and his superstitious laws.

One assembly met after another in Germany, which rather increased than checked the progress of the Reformation. The prisoner not meeting with the support he wished from the Emperor, Charles V., entered into a confederacy with the French and Venitians against that Prince. Charles, though one of the prisoner's church or society, being greatly exasperated at his conduct, abolished the papal authority in his Spanish dominions, made war upon the Pope in Italy, and laid siege to Rome in the year 1527. The prisoner, then Clement VII. was blocked up in the Castle of St. Angelo, and exposed to severe but legal treatment; during which time the princes of the empire enjoyed some tranquillity.

After this, Charles made peace with the prisoner, and again supported him in rebellion: and in an assembly held at Spires, in the year 1529, decreed it unlawful for any person to change or alter his religious government. This decree was justly considered as iniquitous and intolerable by the Elector of Saxony, Landgrave of Hesse, and others, who remonstrated, but in vain. They then entered a solemn protest against the decree and prisoner, on the 19th day of April; and from that

day the appellation of *Protestant* has been given to such as protest against his vile authority.

At last the famous council of Trent was proposed, and after much altercation, assembled on the 13th day of December, 1545. The Emperor and prisoner had mutually resolved the destruction of all who should oppose this Council, and the meeting of the assembly was to be the signal for taking arms. Accordingly its deliberations were scarcely begun, before armies appeared ready to deluge Germany in human gore.

Notwithstanding this, several Princes publicly rejected the prisoner's authority, and his convention of Rebels at Trent; and appeared in the field to defend their rights. Of the scenes of tumult and the calamities that followed I can say but little, for being sixty-three years of age, my Sovereign thought proper to withdraw me from the scene, whilst I was at Isleben on the 18th day of February, 1546. Being superannuated I have from that day lived upon a liberal pension of everlasting life, and have not seen the prisoner from that day to this.

Cross-examined by Mr. Jesuit.

Q. Did you not vow, as a Monk, to observe Celibacy?

A. I did, when I was ignorant of God and his laws.

Q. Do not all Nuns solemnly vow the same?

A. They do: and when people have taken leave of their reason they may promise any thing.

Q. Did you not marry contrary to your vow? and was not the woman you married a Nun, who violated her oath to marry you?

A. I did marry contrary to my vows which I made when a stranger to my Lord the King; and I married a Nun, so called, contrary to her vows. I had God's authority to marry, and the Pope's to live a single life. When therefore, I rejected the prisoner's usurped government, I rejected his laws; and when I became a subject of my Lord's kingdom, I rendered obedience to him.

Q. But did you not do it contrary to your oath?

A. I have before observed, that I did contrary to my monkish vows. I had also promised as a priest to own the prisoner's rebellious authority, but can it be supposed, that *because* a man has been reared in rebellion, ignorant of his lawful sovereign, and a stranger to his laws, and has been made to vow or promise obedience to a tyrant, that he is always bound to remain a traitor all the days of his life. The laws and statutes of my Prince, as well as the laws of reason, justify the act I did.

Q. Where was your religion before you?

A. In the Bible, and in the hearts of all the faithful subjects of our Lord the King. Where was my religion before me! Attend to the witnesses that have been examined. They prove that God has, in all ages, had a people to serve him. Look also into the Valleys of Piedmont, at the Waldenses, and ask Popish writers themselves, they will tell you they were five hundred years before me, and some of them say that from the time of the Apostles, they were continued. And if there were no enemies to Antichrist before me, how came it to pass that he chained so many to the stake for *heresy*, many centuries before I was born?

Philip Melancthon, sworn.

Q. Were you not once under the prisoner's authority?

A. I was, but blessed be God, not now.

Q. Did you continue long in his service?

A. Till I was about twenty-four years of age. When about that age, I attended to hear Martin Luther dispute with Eckius, on the Supremacy of the Pope of Rome; and from that time I was so fully convinced that the prisoner's power was usurped, that I united with Luther and we became intimate friends.

Q. Do you recollect any of the arguments brought by Eckius, to support the prisoner's authority?

A. *All* his arguments were derived from the spurious and insipid *Decretals* which were scarcely of four hundred years' standing;* while Luther proved to a demonstration, that the Church of Rome, in the earlier ages, had *never* been acknowledged as superior to other churches, and combated that church (so called) and the prisoner, from the testimony of the Scripture, the authority even of those *Fathers* they pretend to venerate, the best Ecclesiastical Historians, and even from the decrees of the council of Nice itself.

Q. Do you remember the prisoner's sending the Dominican Friars to sell his pardons?

A. I do. Some pardons were offered for sins impossible to be committed, and too shocking to be imagined; others, for sins future as well as past. Indulgences were often granted to whole fraternities, and sometimes for a thousand years or more. And among the relics exhibited to view, was a plume, said to be a plume of the wing of St. Michael, the Archangel. John Tetzel often shocked me with his awful blasphemies. He, in attempting to describe the efficacy of the indulgences he had to vend, said, "That even had any one "deflowered the mother of God, he had from "the Pope (or prisoner) wherewithal to efface "his guilt!" And he also boasted, that "he "had saved more souls out of hell by his in-"dulgences, than St. Peter had converted to

* Vide Seckendorff's Hist. of Luth.

"Christianity by his preaching." He also promised to every one that would put ten shillings into the box which he carried about with him, license to eat white meats and flesh in lent, and power to deliver what soul they would out of purgatory; and moreover full pardon for all his sins, however heinous. But if it was one jot less than ten shillings, he said it would profit nothing.

Ulric Zuinglius, the Reformer, of Switzerland, sworn.

Q. Were you not once under the authority of the prisoner at the bar?

A. I was. I was called a Canon of Zurich, and an Archdeacon in Switzerland; but I began to manifest my public opposition to his government in the year 1519. I had previous to that time, been led to suspect that the prisoner had usurped his authority, and was really a rebel in disguise; and afterwards I was satisfied that my suspicions were well founded. Soon after this, the prisoner sent into Switzerland an Italian Monk whose name was Samson, to carry on the same impious traffic of Indulgences, as Tetzel had done in Germany. I opposed the traitor Samson and his master who sent him; and at last I had the satisfaction of seeing by far the greater part of Switzerland reject the authority of the prisoner at the bar.

William, Prince of Orange, sworn.

Q. Do you recollect the prisoner's conduct to the people of the Low Countries, and if it was ever computed, how many were murdered by the Duke of Alva?

A. I do. When they were liberated from his shackles by the preaching of the Gospel, he took the most violent measures to reinslave them. For this purpose he augmented the number of his rebellious Bishops, established that horrid tribunal called the Holy Inquisition, and inhumanly tortured and murdered by racks, gibbets, and fires, many thousands, besides those who perished by the sword. The Duke of Alva himself boasted, that in the Netherlands alone, within the space of a few years, he had despatched 36,000 souls, by the hands of the common executioner. The Jesuits, from their first institution, to the year 1480, that is, between thirty and forty years, are computed to have put to death 900,000 Christians, by the prisoner's authority. And in the space of scarce thirty years, the Inquisition destroyed, by various tortures, 150,000. One Saunders, a priest, confesses that an *innumerable* multitude were burnt throughout all Europe.

John Calvin, the Reformer, sworn.

Q. Are you not a Frenchman by birth?

A. I was born at Noyon, in Picardy, in

France, on the 10th day of July, 1509. I was educated in the church of Rome, and ordained in her corrupt communion, but I rejected his traitorous supremacy in the year 1534, when I was about 25 years of age.

Q. Did not the prisoner burn and destroy very many subjects of our Lord the King in France, while you resided there?

A. He did. My heart bled to see the slaughter he made daily. I witnessed many of my friends, who were the blessed subjects of our King, daily committed to the flames by King Francis I. who acted as executioner for the prisoner, and being filled with indignation against his awful and cruel conduct, I was constrained to protest against him. The excellent Queen of Navarre more than once saved me from the fire. But at last I was obliged to fly from France into Switzerland, to escape the cruel persecution of my native country. I retired to Basil, where I published a book called "Christian Institutions," which I dedicated to Francis I. with the design to soften the unrelenting fury of that Prince against the Protestants. At Geneva I was chosen to be the pastor of a Christian Church, that professed obedience to the laws of Jesus, acknowledged him alone for their head, and rejected the prisoner and all his rebellious orders of priests. With this church I continued till the year 1564, when I was called by our Sovereign from them into his kingdom.

Cross-examined by Counsellor Quibble.

Q. Do you think that the prisoner acted wrong, when he put those to death who would not acknowledge his religion?

A. I certainly do.

Q. Did you not take an active part in the persecution of Servetus, and were you not accessary to his death?

A. I confess I did; and I then attempted to justify the act. This was one of the awful effects of being educated under the prisoner. I learnt this doctrine at Rome, and it made too deep an impression upon a mind, which was too much beclouded with Popish error. I knew not what spirit I was of. It was too much the prevailing opinion of all parties at that time, that incorrigible heretics ought not to live; and I was led astray. Servetus was certainly a violent enemy to the doctrine of the Trinity, and of the Deity and Atonement of Jesus Christ. His positions were singularly daring, and his language grossly indecent on these subjects. I therefore thought that it might lead some to conclude that I gave encouragement to rebellion, though I rejected the usurped authority of the Pope of Rome, if I did not give my sanction to his punishment. But I was evidently wrong.

Peter Martyr, of Naples, sworn.

Q. Did not the prisoner at the bar endeavor

to introduce his office of inquisition into the City of Naples?

A. He did. After the Reformation begun by Luther, it pleased the Lord to enable me and one Bernard Ochino to testify publicly against the enormity of the reigning superstition, and the Papal yoke. A number of all ranks and orders began now to express their aversion to the prisoner's treasonable conduct; and he to put a stop to the progress of the Reformation, let loose upon these pretended *heretics* his bloody inquisitors, who spread the mark of their usual barbarity through the greatest part of Italy. But the terrors of the inquisition, could never penetrate into the kingdom of Naples. Nor could either the authority or entreaties of the Roman Pontiff, engage the Neapolitans to admit within their territories either a Court of Inquisition, or even visiting Inquisitors.

Augustine Casal, Preacher to Charles V. sworn.

Q. Did not you, and several others that were once connected with the prisoner at the bar as priests attend the Emperor Charles V.?

A. I did. I was brought by Charles V. into Germany, to combat the pretended heresy of Luther; but I propagated on my return the very doctrines I set out to oppose. Several others also, who accompanied the Emperor did the same; Constantine Pontius, his confessor, the learned Egedius, whom he had

nominated to the Bishopric of Tartosa, Bartholomew De Caranza, a Dominican, who had been confessor to King Philip and cruel queen Mary, with above twenty more. After this Charles V. abdicated the throne, and retreated to spend the remainder of his days in retirement, in the year 1557. He evidently saw the folly of vindicating the prisoner's authority, and after he had withdrawn from the busy scene of public life about two years, he died; and was supposed to die a Protestant. No sooner was the breath of this Monarch gone, but I and the persons before noticed were put into the Inquisition, and all committed to the flames, or delivered over to death in other forms equally terrible to nature.

Dennis Renix, Martyr in France, sworn.

This witness said that he had lived at Melde in France for several years. That he knew the prisoner well. That he saw a number of Protestants burnt and tortured. That one Jo de Roma, a Monk, who was commissioned to examine Lutherans, among other horrible means to torment them, he used to take the most pleasure in filling boots with boiling grease and putting them on their legs, and tying them on the back on forms with their legs hanging over a small fire while he examined them. That among the multitudes that were burnt, was a book-seller for selling a bible. That upon a complaint made to the

council, that the Judges suffered *heretics* to have their tongues, a decree was made that all who were burnt should have their tongues cut off unless they recanted at the fire; which was afterwards strictly observed. That being himself a great enemy to the prisoner and his government, and having publicly testified against his Mass, he was taken by his orders in the year 1558, and chained to a stake to be burnt by a slow fire. And that the prisoner then known by the name of Pope Paul IV. did suppose that he was burnt to death.

And deponent further said, that one John Clark having written on paper that the prisoner was Antichrist, and his pardons treasonable; and having broken some images to pieces; was first whipt three days and burnt in the forehead. That afterwards at Mentz he was taken to the place of execution where he was tortured in the most cruel manner. That his right hand was first cut off, then his nose was torn from his face with sharp pincers, and further dismembered while he stood at the stake to be burnt by order of the prisoner.

Admiral Gasper de Coligny, who suffered in the Massacre of Paris, sworn.

Q. Were you at Paris on the eve of the 24th day of August, or St. Bartholomew's day, 1572?

A. I was.

Q. Was there not a dreadful massacre at

Paris that night of many thousand protestants, by order of the prisoner?

A. There was. It is an event well known in history, and perhaps the blackest upon record.

Q. Will you relate to the court what took place on that night?

A. The Almighty having been pleased to cause the proclamation of his Gospel to be made in France, many were led to discover the usurped authority of the prisoner and acknowledge our Sovereign Lord the King. When the prisoner according to the tyrannical laws of his kingdom, caused a general slaughter to take place; and almost in every town and village were fires kindled, gibbets erected, and tortures prepared for such as presumed to call in question his being the Vicar of Christ and Prince of the Apostles. Previous to the reign of Charles IX. the prisoner had employed as his common executioners three Kings of France; Francis I. Henry II. and Francis II. who were very active at this awful work. Charles was early trained to this shocking employment, and for cruelty, hypocrisy, bigotry, and every savage property, could scarcely be equalled by any of the inhabitants of the infernal mansions. He was one of the prisoner's pets.

In his reign, in addition to all the dreadful decrees against his peaceable Protestant subjects, an edict was published in July, 1562,

declaring it lawful to kill *all* the Hugonots wherever any could be found. This decree was read publicly in every parish on every Lord's day, and innumerable multitudes were slain.

Three civil wars succeeded each other. At last the court pretended to grant the Protestants a very advantageous peace in the year 1570, and a match was concluded between Henry,* the young King of Navarre, a protestant, and the French King's sister. The heads of the protestants were invited to celebrate the nuptials at Paris with the infernal view of butchering them all if possible in one night. The Queen of Navarre, who had visited Paris, in order to be present at her son's marriage, now took ill and died, as it was afterwards suspected, by being poisoned, she being supposed a *heretic*. A few days after I was wounded by a musquet ball whilst walking the streets, but such were the professions then made of union and affection, that none suspected the design. Charles immediately visited me, and wept when he saw how I was wounded; he expressed the greatest sorrow on my account; and vowed the greatest vengeance on the assassin. He offered me a part of his guards, who under the pretext of protecting me, were to admit the remainder into my chamber at midnight to murder me.

Exactly at midnight on the eve of St. Bar-

* Afterwards the celebrated Henry IV.

tholomew, (so called) 1572, the alarm bell was rung in the *Palais Royale*, as the signal of death. About five hundred Protestant Barons, Knights, and Gentlemen, who had come from all parts to honor the wedding, were among the rest barbarously butchered in their beds. The Gentlemen, officers of the chamber, Governors, Tutors, and household servants of the King of Navarre, and Prince of Conde, were driven out of their chambers where they slept in the *Louvre*, and being in the court were massacred in the King's presence. The slaughter was now general through the city, and as Thuanus writes "that the very channels ran down with blood into the river."* This was however magnified as a glorious action, and the King, who was one of the most active murderers, boasted that he had put 70,000 heretics to death.

It is scarcely possible that it can even be supposed, that I can describe the horrors of that Sunday night. I might quote the words of a French author who wrote the history of France from the reign of Henry II. to Henry IV. and say, "How strange and horrible a "thing it was, in a large town to see at least "60,000 men with pistols, pikes, cutlasses, "poniards, knives and other bloody instru- "ments, run swearing and blaspheming the

* Vide Thuan. Hist. lib. 52. 1572. Tom. 2. fol. 821. Geneva. 1620.

" sacred Majesty of God through the streets " into houses, where most cruelly they mas- " sacred all whomsoever they met, without " regard of estate, condition, sex, or age.

"The streets paved with bodies cut and " hewn to pieces; the gates and entries of " houses, palaces, and public places dyed " with blood. Shoutings and hallooings of " the murderers, mixed with continual noise " of pistols and calivers discharged; the piti- " ful cries and shrieks of those that were mur- " dering. Slain bodies cast out of the win- " dows upon the stones and drawn through " the dirt. Strange noise of whistling, break- " ing of doors and windows with bills and " stones. The spoiling and sacking of hous- " es. Carts, some carrying away the spoils, " others the dead bodies, which were thrown " into the river Seine, all now red with blood, " which ran out of the town and from the " King's Palace." While the horrid scene was transacting many Priests ran about the City with crucifixes in one hand and daggers in the other, to encourage the slaughter.

A band of ruffians soon rushed into my chamber, while I was upon my knees supplicating my King. Immediately they (did what they called) despatched me, while the young Duke of Guise waited at the door in expectation of receiving my head to present it to the inhuman King, and his brutal mother. To those who are unacquainted with the pow-

er of our King, my testimony may appear incredible when I affirm, that my head was really severed from my body, and after being presented to the King and his mother, she sent it embalmed to Rome, as a present to the prisoner and the Cardinal of Lorrain. Not satisfied with what they had done to me, they proceeded to deprive me of some of the members of my body, after which I was dragged through the streets of the city for three days, and then hung up by my feet to a gibbet at Montfaucon. The general opinion in France was that I was dead, and I am certain the prisoner had no idea of seeing me alive again.

He now gave Charles IX. public thanks for his infernal work. He ordered the most solemn rejoicings at Rome. He sung *Te Deum*, and presumed to give the Almighty public thanks for this victory. He also issued forth a Bull for a Jubilee to be observed throughout the kingdom of France on the 7th day of December, 1572, as a particular day of great and unusual joy for what he called the happy success of the French King against his heretic or protestant subjects. He also exhorted Charles to pursue *this salutary and blessed enterprise*, and fall upon them who called in question his usurped supremacy. This cruel slaughter brought on a fourth civil war. A fresh peace was concluded in the year 1573, with the protestants: yet a war broke out the

next year, when Charles IX. stained with the blood of thousands of his subjects, which called for vengeance, was seized by order of our Sovereign, by one of his officers, named Mr. Death, and from that time has been detained a prisoner in the fiery cell under the charge of the keeper of the black gulf. He left no issue on earth.

Cross-examined by Counsellor Quibble.

Q. You are the first man I ever heard speak after he lost his head!

A. Although I may be the first man that you have heard speak after his head has been severed from his body, I am not the first that has appeared as a witness after being slain. John the beloved servant of our King declares, and this court knows it to be a fact, that those who were "slain for the word of "God, and the testimony which they held," not only spake after, but spake with a loud voice and applied to our Lord for judgment against their murderers, and were graciously heard.* And he also testifies, that he saw on thrones such as were, like me, really beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, Antichrist, or his image;† and that they lived and reigned afterwards with our Sovereign King. For my own part I declare that I have enjoyed now more real life

* Rev. vi. 9—11. † Rev. xx. 4.

from the day I was beheaded than ever I did before.

Father Paul, sworn.

Q. As you wrote the History of the Council of Trent, will you relate to the court what you know of the prisoner, and some of the proceedings of that rebellious assembly?

A. The Council of Trent was first summoned by the prisoner under the name of Paul III. It first met on the 13th of December, 1545, and continued about nineteen years. Previous to the opening of it, the prisoner proclaimed a Jubilee at Rome, promising pardon of all sins, to all who prayed for the council, confessed their sins, went in procession, and fasted three days. The council was opened by the Legate Monte, who sung the Mass of the Holy Ghost. Previous to the meeting of this Council, the prisoner by his base conduct, had caused many in Germany and other parts of Europe to reject his authority. By the name of Urban II. about the year 1100 he first set up the money making trade of vending indulgences, and by the name of Leo X. in 1517, he acquired immense sums from all Europe. Leo however divided the profits with his sister Magdalene, the wife of Cibo, bastard of Innocent VIII. by reason of which Leo was made a Cardinal when he was only fourteen years old. Leo gave his sister all the profits arising from indulgences in Saxony

and a part of Germany, and she set them up for sale to the highest bidder. The pardon mongers collected immense sums from every nation they were sent to, as appears by one Friar Samson, who collected 120,000 crowns among the Swiss only.

The prisoner having changed his name to Adrian VI. in the year 1522, and to that of Clement VII. in 1524, and to Paul III. in 1534 he created his illegitimate son Peter Aloisius, Duke of Parma and Placentia, and a son of his a Cardinal at the age of fourteen. A son of his illegitimate daughter Constanza, was also made another; and his conduct was such, that he was detested by every honest man. His bastard Peter was assassinated in his own palace two years after. In the year 1549, he gave up the name of Paul III. in a violent fit of passion, and assumed that of Julius III. when he sent cardinal Pole as his Legate into England, to restore Great Britain to his authority, bloody Queen Mary having ascended the throne. This darling of the prisoner within one year burnt 176 persons of quality, and others who rejected his authority. To please him she also dug up bodies out of their graves after being buried four years. Many also were burnt in France by the prisoner's orders. He commissioned the King to grant to Diana Valentina, his mistress, all the goods confiscated for heresy: this covetous harlot required the death of multitudes to sup-

port her in her abominations, as a true daughter of the Church.

The prisoner having for a few years only assumed the name of Marcellus II. he changed it to Paul IV. he then presumed to absolve England from the crime of rejecting his supremacy in the reigns of Henry VIII. and Edward VI. After which he wrote to his own pet Mary, for the Peter's Pence, and the restoration of land, that he claimed as St. Peter's property. He told the people of England "that they could not hope that St. Peter "would open heaven unto them so long as "they usurped his goods upon earth;" and thus duped them out of a great deal of money. He also created a number of Cardinals contrary to his most solemn oath; and when reminded of it in the conclave, he declared it heresy to suppose that the Pope could be bound, or bind himself.

Notwithstanding the infamous conduct of the Fathers* who composed the Council of Trent, and the prisoner, he presumed to declare, that the Council was guided by the Holy Ghost: so that a blasphemous proverb was generally used "that the Council of Trent was "guided by the Holy Ghost sent hither from "time to time in a cloak-bag from Rome." I have taken notice of the laws this Council made, though some of them are too absurd

* Trent was the rendezvous for prostitutes from every quarter during the sitting of the Council.

for any meaning to be attached to them, and therefore the prisoner prohibited any other than he should choose. But he clearly decreed—Himself to be Vicar of Christ—His church the only true church—The doctrine of transubstantiation—Merit of good works—Purgatory—Invocation of Saints—Veneration of Images—Seven Sacraments—His power to grant Indulgences, to anathematize heretics, and to lay a prohibition on the use of the Scriptures. And that every thing decreed and declared by the Council of Trent should be believed. He also prohibited, by the name of Pius IV. the annotations on the New Testament written by Erasmus, which he had sanctioned by the name of Leo X. His Inquisitors also made out a list of books to be condemned with their authors; and even prohibited all books printed by 62 printers to be read, whether good or bad. The prisoner was known by five different appellations during the time the Council sat.

Q. Do you know how many Protestants the prisoner put to death in the Netherlands?

A. Yes. In a very short time he hanged, burned, buried alive, and beheaded 50,000.

Cross examined by Mr. Equivocator.

Q. Are you not a Priest?

A. I am; but it is well known, that I was never fully reconciled to his authority.

Q. On your oath, were you promised pardon in consideration of given evidence?

A. I gave my testimony voluntarily, I was never promised pardon for so doing.

William Tindal, sworn.

This witness said that he was born in Wales. That he wished to translate the Bible into the English tongue, but was prevented in England. That he went to Germany and there translated, first the New and afterwards the Old Testament, which being sent over into Great Britain produced much good. That in consequence of his publishing the word of God, the prisoner and his hireling Bishops thirsted for his blood. That during the reign of Henry VIII. one Henry Philips was sent to seize him at Antwerp. That he was imprisoned, tried and condemned. And that in the year 1536 he was chained to a stake at Filford, and burnt, (as was supposed to death.)

Thomas Bennet, School-Master of Exeter, sworn.

Q. Did not the prisoner attempt to kill you in the reign of Henry VIII.

A. He did. I wrote some papers which I placed on the doors of the Cathedral and other Churches saying that the Pope is Antichrist, and we ought to worship God only and no Saint. This gave great offence to the priests under the prisoner's government, and they by his authority, proceeded to curse the author, with Bell, Books, and Candle. The Priest who was to pronounce the curse, being in the pulpit clothed in white; and the Friars and Monks standing about him, a Cross was held up with Candles fixed on it, when he pronounced the following words: "By the authority of God the "Father Almighty, and the Blessed Virgin Ma- "ry, of St. Peter and Paul, and of the holy

" Saints, we excommunicate, we utterly curse
" and bann, commit and deliver to the devil of
" hell, him or her, whomsover he or she be, that
" have in spite of God, and of St. Peter, whose
" church this is, in spite of the holy Saints, and
" in spite of our Most Holy Father the Pope,
" God's Vicar here on earth, and in spite of the
" Reverend Father in God, John, our Diocesan,
" and the worshipful Canons, Masters, Priests,
" and Clerks, which serve God daily in this Ca-
" thedral church, fixed up with wax such cursed
" and heretical bills, full of blasphemy, upon the
" door of this and other holy churches within
" this city. Excommunicate be he, or they, ple-
" narily, and delivered over to the devil, as per-
" petual malefactors and schismatics. Accursed
" they be, and given body and soul to the devil.
" Cursed be they, he or she, in cities and towns,
" in fields and ways, in houses and out of houses,
" and all other places, standing, lying, or rising,
" walking, running, waking, sleeping, eating
" drinking, and whatsoever thing they do be-
" side. We separate them, him, or her, from the
" threshold, and from all the good prayers of
" the church, from the participation of the holy
" Mass, from all Sacraments, Chapels, and
" Altars, from holy bread and holy water, from
" all the merits of God's priests, and religious
" men, and from all their cloisters, from all their
" pardons, privileges, grants, and immunities,
" which all the holy Fathers, Popes of Rome,
" have granted to them. And we give them over
" utterly to the power of the devil, and let us
" quench their souls, if they be dead this night,

"in the pains of hell-fire as this candle is now "quenched and put out." And with that he put out one of the candles.

"And let us pray to God, if they be alive, "that their eyes may be put out, as this candle- "light is." Here he put out another candle. "Let us pray to God and our Lady, and to St. "Peter and St. Paul, and all holy saints, that "all the senses of their bodies may fail them "and that they may have no feeling, as now the "light of this candle is gone;" putting out the third candle; "except they, he, or she, come "openly now and confess their blasphemy, and "by repentance (as in them shall lie) make sat- "isfaction unto God and our Lady, St. Peter and "the worshipful company of this Cathedral "church."

Q. How did you act, after you heard this anathema pronounced?

A. I wrote other papers till I was apprehended, when I confessed myself to be the author, and that I would do the same to discover Antichrist, or the Pope, who wasted the church of God. After refusing to recant, I was condemned to be burnt, delivered over to the Sheriff of Devonshire for execution, and in Livery-dale without Exeter, I was chained to the stake.

Several Martyrs, who suffered in England during the reign of Queen Mary I. were now introduced into the Court to give their evidence against the prisoner. Only a few were examined.

John Rogers, sworn

Q. Were you the first man in England who suffered by fire during the reign of Queen Mary?

A. I was. Mary was employed by the Prisoner at the bar, as his common executioner in England, and she made a greater proficiency in kindling fires, to burn her Protestant subjects, than any hangman before her time.

Q. In what year did she begin her reign?

A. In the year 1553; on the death of Edward VI. Lady Jane Gray had been proclaimed agreeable to the request of Edward, but Mary, who by intrigue and flattery first drew the county of Norfolk to support her claim, soon obtained the crown. She then cut off the head of the Lady Jane and her husband Lord Guilford Dudley. Having established herself on the throne, she proceeded like a female fury to reestablish Popery. Cardinal Pole was restored, and introduced to both houses of Parliament as the Pope's Legate, and addressed them upon the occasion. The parliament after this drew a petition acknowledging their sorrow for having rejected the prisoner's authority, requesting to be pardoned for their offences, and restored into the bosom of the Church of Rome.

This petition being delivered to the Cardinal, he gave them absolution in these words: "We "(by the apostolic authority given unto us, by "the Most Holy Lord, Pope Julius the third, "Christ's vicegerant on earth,) do absolve and "deliver you, and every of you, with the whole "Realm and Dominions thereof, from all heresy "and schism, and from all Judgments, Censures, "and Pains, for that curse incurred: and also "we do restore you again to the unity of our "Mother the holy Church." The report of this

coming to Rome, caused great joy. The prisoner published a Bull for a Jubilee, and went in procession to manifest the pleasure he felt on this occasion. He then delegated Mary to be his agent in England to put to death such as rejected Popery, and I with many others were dragged to prison.

Q. Were you not once one of his Priests?

A. I was. I was educated at Cambridge, but being chosen chaplain to the factory at Antwerp, I became acquainted with Tindal and Coverdale, who were translating the Bible. Through their instrumentality, by the word I assisted them to translate, I was led to see the vile conduct of the prisoner and to reject his authority. After this I married and travelled into Saxony, and preached the gospel of Jesus Christ for some years. Upon the accession of King Edward VI. I came into England, and was appointed a Prebend of St. Paul's, where I was stationed on the return of Popery. On a complaint being made that I preached the doctrines of the reformation, I was cited before the Prisoner's bishop, and condemned as a heretic. During my confinement I drew up an answer to the charges brought against me, and vindicated the doctrines of the atonement and justification by the imputed righteousness of Christ.

After undergoing the ceremony of degradation, I was conducted to the flames in Smithfield. My Wife with her ten children, with me requested an interview before I was chained to the stake, but so little of the milk of human kindness did my enemies possess, that our uni-

ted request was not granted. I was chained to the stake, and the flames were kindled round me, which continued to burn till I was delivered out of their sight: this was in the year 1555.

Laurence Saunders, William Pigot, Stephen Knight, Thomas Tomkins, Thomas Hawks, John Lawrence, and William Hunter, being sworn, said that they were chained to separate stakes and burnt by order of the Prisoner. Lawrence affirmed that when he was brought to Colchester to be executed, his legs being so worn by heavy irons in prison and his body so weak, that he was obliged to be carried in a chair to the stake, and the fire kindled round him sitting.

Robert Farriar, Bishop of St. David's and Rawlins White a Fisherman, both of Wales, were next examined. They proved that they suffered in like manner by the prisoner's orders.

A pile of iron chains was now produced to the Court, which had been used by the prisoner, to bind the witnesses and others to stakes.

Rowland Taylor, vicar of Audley in Essex, being examined, affirmed, that he was cited before the Bishop of Winchester, whose name was Stephen Gardner, and who next to Bonner was one of the Prisoner's most active and cruel executioners. That he was sent up to London to the Queen's Bench prison and after repeated examinations was condemned to be burnt as a *heretic*. That he was sent down to his parish to be executed. That as he entered Hadley the streets were lined with his old parishioners, who in general manifested their sorrow on his

account. That at Aldham-Common, the place of execution, he addressed the spectators, saying, "I have taught you nothing but God's "holy word, and am come hither to seal with "my blood, those doctrines I have delivered "unto you." That being chained to the stake and the fire kindled, he was burned till he was delivered out of the fire, and left nothing but a few ashes, which led the prisoner and others to suppose that he was dead.

Bishop Latimer, sworn.

Q. Did not the prisoner attempt to burn you?

A. He did. Upon the accession of Mary, I with Bishop Ridley and Archbishop Cranmer, were sent to the Tower, and from thence to Oxford, to dispute with twelve men under the prisoner's government, selected from Cambridge and Oxford. When the disputation was ended, we were brought as prisoners on a stage, and asked "whether we should persist in our opin-"ions or recant." We all affirmed that we would persist, and were then condemned as heretics, to be burnt, but our execution was suspended for some time.

Q. Was Nicholas Ridley, the Bishop, chained to the stake with you?

A. He was. We were both chained together at one stake in Oxford. I was then about fourscore years of age, and my infirmities much increased by the severity of my confinement, yet as my day was, so strength was given. Having long since declined my ecclesiastical dignity, I appeared at the stake without any

clerical habit. Ridley and I embraced and encouraged each other at the stake: he said to me, "God will either assuage the fury of the "flames, or enable us to endure it," and so he did. The faggots being kindled I was soon taken in a fiery chariot to my King, but Ridley was delayed for some time longer, when he was mercifully delivered in like manner.

Bishop Ridley, being examined, confirmed the testimony of the last witness.

Cranmer, Archbishop of Canterbury, sworn.

Q. Did not the prisoner condemn you?

A. He did, but I suffered for a long time in confinement before he attempted to execute the sentence. I was also so weak, that one day by threats and promises I was persuaded to sign my recantation, though not the one published by cruel Bonner. This however availed me nothing, "The tender mercies of the prisoner are "cruel." I was required to ratify my recantation publicly, and then to die for heresy. Being called upon to address the people in St. Mary's Church, Oxford, my enemies were thunderstruck at hearing me express my sorrow, for my apostacy and weakness, and declared the Pope to be Antichrist, and that I would first burn my unworthy right hand that signed the recantation.

Immediately a violent clamor ensued, and I was hurried to the place of execution. A fire being kindled round me, I held my right hand in the flame till it was burnt, repeating "this "unworthy hand—this unworthy hand," and calling upon the Redeemer in the words of Ste-

phen, "Lord Jesus receive my spirit," when I was rescued out of their hands. This was on the 14th day of February, 1556, at Oxford.

George Marsh affirmed that by order of the prisoner, he was burnt at Westchester. Robert Smith, that he was burnt at Uxbridge. Thomas Whittle, that he and six more were burnt in one fire at Smithfield, on the 27th of January, 1556. Anne Albright, said that she and three other women and one man, were burnt at two stakes and one fire at Canterbury, the 31st day of January. Joan Trunchfield and Agnes Potter, both married women, that they were burnt at Ipswich. Robert Drake, that he and five more suffered at the one fire in Smithfield, on the 23d day of April, in the same year. Catharine Hut, that she and two other women were treated in like manner at the said place. Thomas Drowry, a blind boy, that he and one Thomas Croker were burnt at Glouster. Ralph Jackson, that he, ten men and two women, in all thirteen, were by the prisoner's order, burnt together in one fire at Stratford, near London, on the 27th day of June. That the Dean of St. Paul's having declared, in a sermon he preached after their condemnation, that they held as many different opinions as persons, they drew up and signed a declaration of their faith, part of which declared, "That the See of Rome, was the See of Anti-"christ, the congregation of the wicked, where-"of the Pope is head under the devil."

Upwards of two hundred other witnesses were in court, who were martyred in the reign of Queen Mary, but the Attorney General said,

that as it was not necessary to examine them to prove the guilt of the prisoner, he would only bring forward one witness to prove the number that were burnt during her short but cruel reign.

Mr. Historical Truth again examined.

Q. Do you recollect how many were burnt during the reign of Queen Mary?

A. I do. She burnt 1 Archbishop, 4 Bishops, 21 Ministers, 8 Gentlemen, 34 Artificers, 1000 Husbandmen, Servants, and Laborers, 26 Wives, 20 Widows, 9 unmarried women, 2 Boys and 2 infants; one of them was whipped to death by Bishop Bonner, and the other springing out of the mother's womb from the stake, as she burned, was thrown again into the fire. Several died in prison, and many were otherwise cruelly treated.*

Q. Were these burnt by the prisoner's orders?

A. Yes. He not only presumes to put to death those whom he calls *heretics*, but his Bishops take an oath, that heretics, schismatics, and rebels to the Holy Father, (or the prisoner) they will resist and persecute.

One of his annotations on the new Testament says, "Protestants foolishly expound it (*i.e.* Babylon noticed in Rev. xvii. 6.) of Rome, for "there they put heretics to death, and allow of "their punishment in other countries. But their "blood is not called the blood of Saints, no "more than the blood of thieves, man-killers, "and other malefactors; for the shedding of "which by order of justice, no commonwealth "shall answer."†

* Vide Guthrie's Gram. England.

† Rhemish Translation. Rev. 17: 6.

Sir John Temple, sworn.

Q. Did you write the History of the Rebellion in Ireland, in 1641?

A. I did. It was printed in Dublin.

Q. Do you believe that the prisoner was the ringleader of that rebellion?

A. He certainly was. His own Bulls shew that he was deeply concerned in that dreadful insurrection. When he was known by the name of Urban VII. he publicly by a Bull promised to reward the Catholics of Ireland, with a plenary Indulgence, and remission of all their sins. I can repeat a part of the Bull in his own words, they are as follows. "Urbanus Octavus, &c. "Having taken into our serious consideration "the great zeal of the Irish towards the propa- "gating the Catholic faith; and having got cer- "tain notice, how in imitation of their godly "and worthy ancestors, they endeavor, *by* "*force of arms*, to deliver their thralled nation "from the oppression of the heretics and gal- "lantly do in them that lieth to *extirpate* and *to-* "*tally root out* those workers of iniquity, who in "the kingdom of Ireland had infested the mass "of Catholic purity with the *pestiferous* leaven of "their *heretical* contagion. We therefore, being "willing with the gifts of spiritual grace where- "of we are ordained the *only disposers* on Earth, "and by virtue of that power of binding and "loosing of souls which God was pleased to "confer upon us, to all and every one of the "faithful Christians in the aforesaid kingdom "of Ireland, now and for the time militating "against heretics, do grant full and plenary in-

"dulgence, and absolute remission of all their "sins. Desiring heartily all of the faithful in "Christ now in arms, to be partakers of this "most precious treasure.

"Dated at Rome, in the Vatican of St. Peter's palace, May 25th, 1643, in the 20th year of our Pontificate. A. M. MARALDUS."*

He also wrote to the rebel, O'Neal, October 18th, 1642, and to the Popish Clergy and Nobles of Ireland to the same effect.

Q. Were many murdered in the year 1641?

A. Yes, many thousands, in a cruel manner.

Mr. Hume, the Historian, sworn.

Q. Do you recollect how many are supposed to have been killed in the Irish massacre?

A. "By some computations, those who per- "ished by those cruelties are made to amount "to 150, or 200,000; by the most moderate, "and perhaps the most probable accounts, they "must have been near 40,000."†

The Clerk of the Crown then read extracts from several examinations taken by virtue of commissions under the great seal of Ireland; recorded in the archives of Dublin, and in possession of the Clerk of the Council.

Dr. Maxwell, the deponent, said that the rebels confessed to him that they killed one morning, in the county of Antrim, 954 persons, and 1100 or 1200 more in the same county. Owen Frankland and others said, that above 1000

* Vide Trial of Lord M'Guire, for high treason.

† Hume's History of England, vol. 6.

were drowned in one river, in the county of Armagh. Many others murdered; 50 at Blackwater Church. William Blundell was drawn by the neck up and down Blackwater, and three weeks afterward he with his wife and seven children drowned. A wife was compelled to hang her husband; 22 Protestants put into a thatched house at Kilmore and burned; 1500 murdered in 3 parishes; 200 stript naked and put into the church at Loughgall, and above 100 murdered. John Gregg was quartered alive, and his quarters thrown in the face of his father, who was afterwards quartered in the presence of his wife. 500 were murdered at Armagh, besides 48 families near it. 18 Scotch Infants hanged on clothier's tenter-hooks in the county of Tyrone, and 140 women killed by 2 rebels, 45 by one woman, 316 at Dungannon, 300 in their way to Colerain, and 400 drowned in the said county. At Sligo, the protestants being all taken to jail, at midnight they were stripped naked and 2 butchers hired to kill them all with axes, &c. The White-friars who employed the butchers, afterwards pretended with holy water to purify the river from the stain of heretic's blood. In most Counties nearly all the English that could be taken were murdered; at Kilkenny 7 were hanged, and one Irishman because he was taken in their company. At the same and other places men and women being stript naked, such as covered their nakedness with straw, it was set on fire by the rebels; 22

widows and others in the King's County, who had covered themselves with straw, which was fired. Many who escaped, died naked, and some with children in their arms, by the frost and snow. Most women that were pregnant had their bellies ripped up. Lieu. Maxfield was dragged out of bed, raving in a burning fever and murdered. His wife also, who was great with child and in labor, was stript naked and drowned in the river Blackwater, the child half born.

Mr. Protestant Observer, sworn.

Q. Do you live in Ireland?

A. I do.

Q. Were there not a great number of Protestants burnt in Scullabogue barn by rebels under the prisoner's authority?

A. There were to the number of 184 men, women and children, besides 37 that were murdered before the barn.

Q. Were there a number murdered on Wexford bridge?

A. There were a very considerable number; attended with the most shocking marks of brutality and savageness scarcely to be equalled by any tribe of cannibals. The manner, in general, of putting them to death, was thus: Two rebels pushed their pikes into the breast of the victim and two into his back; and in this state (writhing with torture,) they held him suspended till dead, and then threw him over the bridge into the water.

After they had massacred ninety-seven prisoners in that manner, an express came to inform them that Vinegar-hill was attacked by the King's troops, and that they must repair to the Camp. This providentially saved the lives of the remainder of the Protestants, then prisoners in gaol and on board the prison ship. It was no doubt the intention of the rebels to extirpate every Protestant as soon as they could obtain a decided superiority over the government.

Q. On what day did the massacre take place on the bridge?

A. On the 20th day of June 1798. On that day they proceeded from the gaol to the bridge with a Black flag, with a cross and the letters M. W. S. inscribed on it in white; which was supposed to mean *murder without sin*, and on the other side a red cross. In this manner from ten to twenty prisoners were taken at a time to be murdered, surrounded by pike-men and attended by a mob of more women than men, who expressed their savage joy by loud huzzas.

Q. Were any Priests under the Prisoner's government concerned in this rebellion?

A. Yes, many, some of whom acted as Rebel Generals, and were the most active ringleaders in the rebellion. One Roche, pretended that he was in the habit of catching the bullets that came from the soldiers' arms and that he gave them to his men to load their pieces with!!

Another named Murphy, in a sermon assured them, that bullets flew about without hurting them, except a *few* who wanted faith.*

Q. Were you in Dublin in the year 1803?

A. I was.

Q. Do you recollect the 23d of July in that year?

A. I do. I also recollect that in the evening of that day another rebellion broke out in Dublin, when several Protestants were murdered in the streets, among whom was Lord Kilwarden, who was piked to death.

Q. Have you heard of a seditious society, in the city calling itself the *Catholic Board?*

A. I have. I have been present at some of their meetings and have read several of their inflammatory resolutions.

Q. What object do they profess to have in view?

A. To petition the Legislature for Catholic Emancipation; but while they profess to meet for this purpose, they abuse the Government, vilify the rulers, defy the law, collect and levy money to support the disaffected, and cause discontent and sedition to spread throughout the country.

Q. Do they acknowledge the Prisoner at the bar?

A. They profess the Roman Catholic Religion, are most violent enemies to Protestants who disown their usurped authority; these they

* See Sir Richard Musgrave's History of the Rebellion.

denominate Orangemen. When they speak of an Orangeman, they mean a Protestant; as when they speak of an Irishman, they mean a Papist.

Q. Did you ever hear any of them speak at any of their meetings?

A. I have heard several of them speak at different times, some of whom are lawyers who are very inflammatory.

Q. Did not a noted Doctor deliver a speech at one of their meetings, calculated to show all who are not wilfully blind, the object they have in view?

A. There did. I heard him speak, and his speech has since been published.*

Q. Do you recollect any part of it?

A. I do. Among other expressions, equally pernicious, when speaking of the prisoner, he observed, "But it is known that every Catholic acknowledges *him* as supreme head of the Church—that the bishops correspond with him as a father—that they receive his pastoral instruction." When speaking of an oath proposed by some of their friends in the British Parliament, he observes, that to "take an oath "not to seek, *directly* or *indirectly*, the subver- "sion of the Protestant Church! Why this "would be to abuse the divine command!" As if the Almighty had given them a command to overthrow the Protestant Faith. And he fur-

* See Dr. Drumgoole's Speech. Dublin Evening Post, Dec. 11. 1813.

ther observes, " If the Church of England trembles for its safety, it must seek it elsewhere, we have no securities to give!" Afterwards he adds, " It shall fall, and nothing but the memo-" ry of the mischiefs it has created shall survive. " Already the approaching marks of ruin are " upon it."

He afterwards, in speaking of the Protestant Religion under the name of the Established Church, presumed to predict its speedy and total dawnfall. He declared, " It shall fall, and " nothing but the memory of the mischiefs it " has created shall survive. *Already the marks* " *of approaching ruin are upon it; it has had its* " *time upon earth*—a date nearly as long as any " other Novelty; and when the time arrives, " shall Catholics be called, by the sacred bond " of an oath, to uphold *a system* which they *be-* " *lieve* will be one day *rejected by the whole earth?* " Can they be induced to swear that they would " oppose even the present Protestants of Eng-" land, if ceasing to be truants they thought fit " to return to their ancient worship, and to " have a Catholic King, and a Catholic Parlia-" ment?"

Q. Do you consider the sentiment expressby this Doctor to be *the sentiment* of all with whom he is connected in this society?

A. I certainly do. I believe that all under the Prisoner's authority are hostile to the protestant faith and a protestant government. I remember in the year 1803, one Father Gavan,

published in Dublin a book called *Marks of Truth*, in which he declares that the remnant of the Protestants left are only reserved as a judgment from God to share the same fate as others have before them.

Q. Has not the Irish Government lately prohibited the meeting of this inflammatory board?

A. They have, and if they act decidedly, they may prevent much mischief. This Board has long been a public nuisance, and the cause of much mischief in the country; I have no doubt but that they have been the cause of much blood being spilt, and that some of their orators will be answerable for it.

The Attorney General, after the examination of a very considerable number of respectable witnesses, observed, that many more might be called who could more fully prove the prisoner to be the prompter of the rebellions of 1641, 1798, and 1803. But he considered it altogether unnecessary. Some of the shocking barbarities were accompanied with circumstances too cruel and indecent to be noticed here; they are however printed in several books.

Only two more witnesses were called, the first to prove, that the prisoner did presume to appoint places of refuge for murderers, thieves, &c.

King Edward, the Confessor, sworn.

Q. Do you know whose hand-writing this is?

(A paper produced to this witness.)

A. I do. I wrote it by order of the Prisoner.

(It was read by the Clerk of the Crown.)

"Edward, by the Grace of God, King of "Englishmen. I make it to be known by all "generations of the world after me, that by "special commandment of our Holy Father "Pope Leo, I have renewed and honored the "holy church of the blessed Apostle St. Peter, "of Westminster. And I order and establish "for ever, that what person, of what condition "or estate soever he be, from whence ever he "comes, or for what offence or cause it be, "flying for his refuge into the said Holy Place, "he be assured of his life, liberty, and limbs. "And over this, I forbid under pain of everlast- "ing damnation, that no minister of mine or "my successors, intermeddle them with any "goods, lands, or possessions of the said per- "sons taking the said sanctuary. For I have "taken their good and *livelode* into my special "protection.

"And therefore, I grant to every and each "of them, in as much as my terrestrial power "may suffice, all manner of joyous liberty. "And whoever presumes, or doth contrary to "this my grant, I will that he lose his name, "worship, dignity and power; and that with the "great traitor Judas, that betrayed our Saviour, "he be in the everlasting fire of Hell. And I "will and ordain, that this my grant endure as "long as there remaineth in England, either "love or dread of Christain name."

Q. Did many thieves, murderers, and other scandalous characters occupy this building?

A. They did till they were so very numerous, that I was obliged to build a new Church on the north side for their use, which was dedicated to St. Margaret.*

Mons. Paris, sworn.

This witness proved that the prisoner had sanctioned the dethronement of the descendants of Louis of France, by coming from Rome to Paris, and crowning one Nepoleon Buonaparte, Emperor, who had long been the plague and scourge of Europe, but who now is happily transported to the Isle of Elba! By this coronation act of the prisoner, he sanctioned the transferring of the allegiance of France from Louis to the Usurper.

Cross-examined by Counsellor Equivocator.

Q. You say that the prisoner at the bar sanctioned the dethronement of the descendant of Louis of France: now upon your oath, do you not believe that what he did was by compulsion?

A. I admit that it is probable that he might have been compelled to do what he did in this case.

Q. You admit that it might be probable, but do you not know that it was impossible for him to have avoided doing what he did?

* Vide Maitland's History of London, vol. 2, p. 238.

A. I do not. I know that he refused to comply with the demands of the usurper when his own states and property were concerned, and as he could resist and refuse to transfer what he considered his own, so he might and ought to have refused to sanction the transferring the property of another to a plunderer.

The evidence here closed on the part of the Prosecution.

COUNSELLOR QUIBBLE.

My Lords, and Gentlemen of the Jury,—I, as the assigned council for the prisoner at the bar, feel it my duty to make such a defence as the nature of the charge, and evidences will admit. I am not under the necessity of making a long statement in the defence of the prisoner, and therefore shall not trouble the Court and Jury. Gentlemen of the Jury, you will studiously endeavor to banish from your minds, every extraneous matter you may have heard that does not come within the charge preferred against my Client; and only consider the evidences that have been given on the part of the prosecution. With respect to any question of law in this case, I yield to the learned Lords on the Bench; and as to matters of fact, they are solely for the determination of you, Gentlemen of the Jury, who are the sole judges of the testimony you have heard from the witnesses.

The charge against the Prisoner at the bar is High Treason, compassing the death of the

King and promoting Rebellion in all the earth. He also stands charged with divers murders in several countries, to wit, in Paris on the 24th of August 1572, and in England, Ireland, Scotland, and other places. The evidence which we have to produce is evidence of an *alibi*, viz. that the prisoner was not at Paris on the 24th of August 1572, nor in England, nor Ireland nor Scotland, when these murders were committed. Should the evidence that will be produced raise in your minds, Gentlemen of the Jury, any doubt of the prisoner's guilt, you will of course acquit him, for where there is a doubt on the mind of a Jury, it is better that 500 guilty persons should escape punishment than that one innocent man should suffer. You will also consider, Gentlemen, that your verdict of GUILTY may place him in a premature grave.

There are circumstances I am here compelled to notice, that some of the evidences against the prisoner are the evidences of common informers. Who were Luther, Calvin, and others that are called Reformers? Were they not once Priests? Were they not once connected with the prisoner? They violated their oaths when they deserted his church, and the testimony of such should be doubted. Gentlemen of the Jury, the unfortunate Gentleman at the bar has seen much better days. His situation really calls for pity and not vengeance. He has been a great sufferer of late. His influence is much reduced. He has been made a complete

tool of. I am addressing you as sensible and dispassionate men, and therefore I look up with confidence to you, to give a verdict in favor of my unfortunate client. We shall now call some witnesses as to the character of the prisoner; and the evidences he has by means of his friends, been able to produce in his favor, will be weighed by your humanity.

Witnesses on behalf of the Prisoner.

Mr. *Hate Controversy* was first examined. He said, that he had some knowledge of the prisoner, that he thought him an honest man, that he never differed with him, or liked people to fall out about religion. On cross-examination he confessed he knew him only by name.

Thuanus said, that he took notice of the Waldenses and of the Parisian Massacre. That to his knowledge the prisoner was at Rome at the time, as he was also in the reign of Queen Mary, and at other times when he was charged with committing murders in England, Ireland, and other places. Several other witnesses said the same. On cross-examination however they admitted that his government extended to these places and that it was by his laws they were put to death.

Mr. P. Painter said, that he had known the prisoner more than 1200 years, that he had painted many pictures for him, and that he always paid him honestly.

C. Carpenter, *B. Bricklayer*, *P. Plasterer*, *S. Slater*, *P. Plumber*, and *C. Carver*, gave the prisoner a good character.

Demetrius Silversmith said, that he had made more shrines by order of the prisoner than ever were made for Diana of the Ephesians, and that he always thought the prisoner a very useful man. *J. Jeweller and B. Beadmaker* said the same.

R. Robe-maker, said that he had received many thousand orders from the prisoner, whom he always respected much. That he had made various sorts of robes for his Archbishops and all the orders of his clergy. That he took yearly some hundred thousands of pounds for Gowns, Surplices, Scarfs, Sashes, Cassocks, Bands, &c. and that in some countries, the bare washing of Surplices only among one order of Clergy amounted to more than 13,000 pounds a year.

Napoleon Buonaparte, being called, did not appear. The reason was that having lately been apprehended in France, by the Allied Sovereigns of Europe, he had been transported to the Isle of Elba.

Mr. *Half Protestant* said that he never knew any harm of the Prisoner. That he always thought more was said of him than was true.

That he respected the names of several witnesses examined, such as Luther, and others, but did not see the reason why they disagreed. He admitted that he had heard of murders committed by him, but thought he was much altered for the better, and was quite a different man. He thought that every one should keep to the religion they were brought up to, and if sincere it was all that God would require.

MR. SOLICITOR GENERAL.

My Lords and Gentlemen of the Jury, you need not be under any apprehensions of intruding too much on your time. If this was only an ordinary case, I should make *no* observations; but it is not only a question as to the guilt or innocence of the prisoner at the bar, but of many thousands, who have been more or less concerned in his treasonable designs; and also of others who have connived at his awful rebellion.

Gentlemen of the Jury, with respect to the evidence which has been laid before you on the part of the Crown, I shall be very brief. I have little more than to call your attention to, and follow the statement of my able friend who first stated the case. Evidence has been laid before you, to prove that a conspiracy has existed for several hundred years to overthrow the Government of Heaven, and compass the death of our Sovereign Lord the King. Gentlemen, the question is, whether

the Prisoner was a participator of that guilt; you will determine by the evidences whether he was not the very life and soul of that awful conspiracy. You have heard it proved that the prisoner lived at Rome as the *Universal Bishop, Head of the Church* and *God on Earth.* That he committed numberless murders. The small specimen that has been laid before you must have made too great an impression on your minds to require me to repeat them; and these are few to the number that could have been produced.

Gentlemen of the Jury, you will draw your inferences from the testimony of the witnesses, and not from any statement of mine. There is one witness, Mr. Historical Truth, who from his knowledge of the prisoner's conduct for several centuries, is enabled to give much evidence. His testimony is confirmed by a considerable number of Emperors, Kings, and Queens. Martyrs, Reformers, and others have confirmed their united testimony, and inspired Apostles have satisfactorily proved that all his power was usurped.

Gentlemen of the Jury, it has been stated by the prisoner's counsel that the prisoner was not at several places where he is charged with committing murder. That he was not at Paris on the 24th of August, 1572, and other places. This the counsel must know is a mere quibble. He was in Paris, he was in England, and in Ireland, and wherever his government ex-

tended; wherever his agents executed his laws. He has existed under a variety of names which marks his guilt. His arrogance and ambition have no example. It is a question if even Lucifer himself could vie with him. The prisoner has endeavored to storm the skies! To dethrone the Almighty Thunderer! To be Universal Lord and claim the stars of Heaven. Gentlemen, I shall not trespass further upon your feelings, believing that your verdict will be according to truth.

Lord Chief Justice Revelation Addressed the Jury; when every *minutiæ* of evidence was summed up with legal precision and ability. It would no doubt be gratifying to some readers to have his charge at length, but the limits of the trial will not admit. He concluded by observing that he left the determination of this case entirely to the consideration of the Jury; and that if they entertained a rational doubt in their minds of the guilt of the prisoner, they ought to acquit him.

The Jury did not retire from the box, but brought in their verdict Guilty.

The Clerk of the Crown called upon the prisoner at the bar in the usual form, to know what he had to say, why judgment of death should not be awarded against him; when the prisoner gave him a most expressive, sullen look, and remained silent.

THE LORD CHIEF JUSTICE addressed the prisoner in the most impressive manner. He told him that he had been charged with the awful crime of High Treason against the King of Kings and Lord of Lords. That he had a most patient trial, and that there was not a doubt in the mind of the Court or Jury but that he was guilty. He also said, that he was sure that his concience must frequently have told him that his rebellious conduct could not fail to bring down the vengeance of heaven upon his guilty head. He concluded thus, "I call "upon you now to attend to the sentence of the "Court. You Antichrist, shall be taken from "the place where you now stand to the place "from whence you came, your irons are to "be struck off, and you stript of all your pon-"tifical vestments, splendor, pomp and dignity. "From whence you shall be drawn upon a "hurdle to the place of execution, where you "shall be hung with the chain of restraint, "but not until you are dead; but while you are "yet alive, your church, which is your body, "shall be taken down and you deprived of the "vitals of your religion. Then a mighty An-"gel shall proclaim from Heaven, louder than "the most tremendous peal of thunder, *Babylon "the great is fallen, is fallen,** and that the "hour of your judgment is come. Your head "or dominion shall then be struck off with "the sword of God's inflexible justice, when

* Rev. 18: 2.

" the Lord of Hosts *will consume it with the* " *spirit of his mouth, and destroy with the* " *brightness of his coming.** *Then another migh-* " *ty Angel shall take up a stone, like a great mill-* " *stone, and cast it into the sea, saying, thus with* " *violence shall that great city,* Babylon (or " Rome) *be thrown down, and shall be found no* " *more at all,*† *and you shall be utterly burned* " *with fire, for strong is the Lord who judgeth* " *you.*‡ And may the Lord have mercy upon " the souls of all those who live under your " government."

N. B. Some Protestant writers having by mistake, noticed the time when the sentence would be put in execution, it may not be amiss to observe, that it was left entirely to His Majesty's Sovereign will and pleasure.

* Thess. 2: 8. † Rev. 18: 21. ‡ Rev. 18: 8.

FINIS.

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